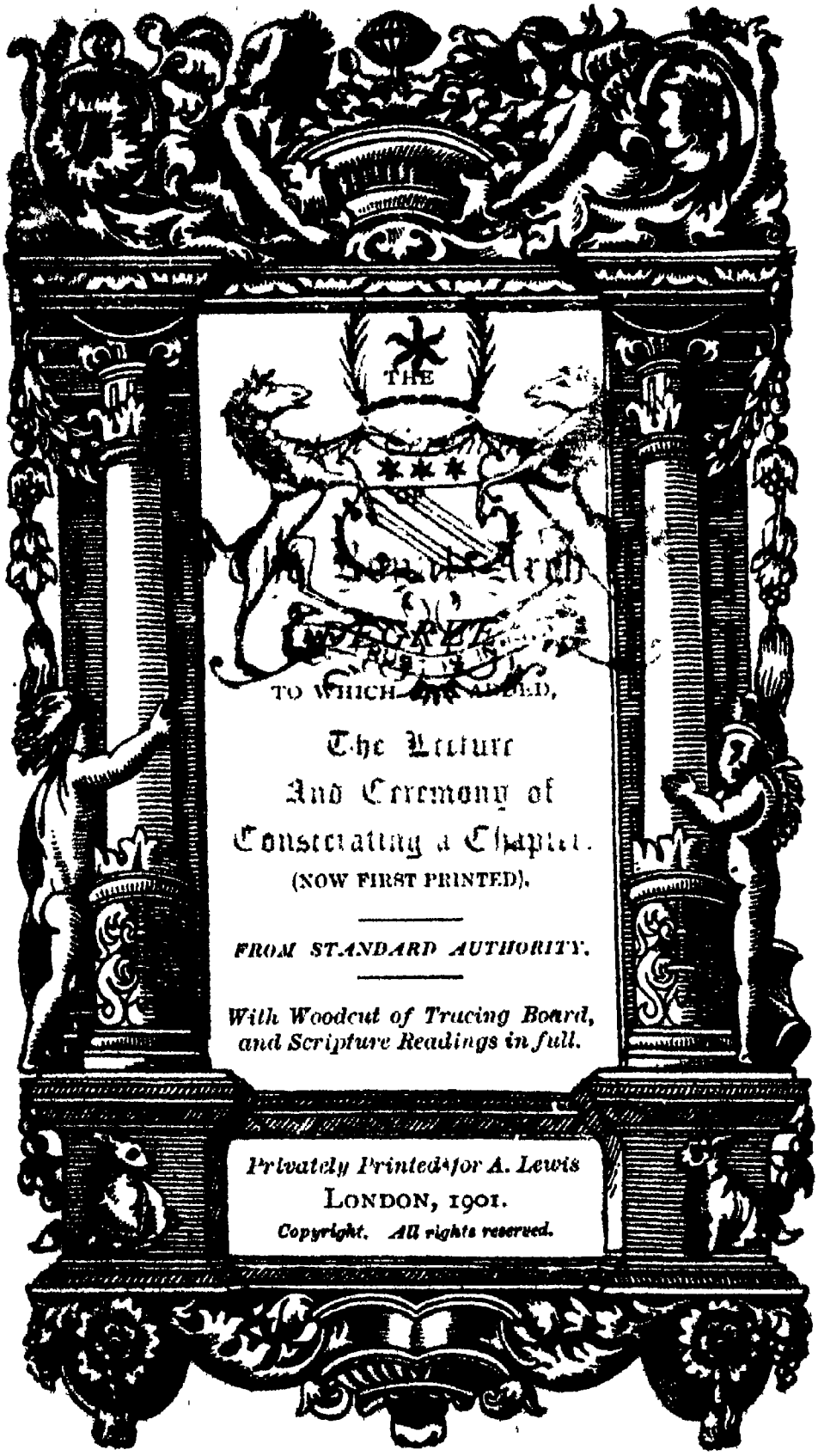

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TO WHICH [illegible] ADDED,

The Lecture And Ceremony of Consecrating a Chapter.

(NOW FIRST PRINTED).

FROM STANDARD AUTHORITY.

With Woodcut of Tracing Board, and Scripture Readings in full.

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LONDON, 1901.
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With Woodcut Illustration of Royal Arch Tracing Board, and the Scripture Readings in full.

PART II.

The Lecture of the Supreme Order of the Holy Royal Arch.

THE VARIOUS SECTIONS AND CLAUSES COMPLETE

Ceremony of Constituting and Consecrating a New R. A. Chapter.

(Now First Printed.)

THE

PERFECT CEREMONIES

OF THE SUPREME ORDER OF

The Holy Royal Arch:

COMPRISING

CEREMONIES OF OPENING AND CLOSING A CHAPTER,

CEREMONY OF EXALTATION;

LECTURES FROM THE CHAIRS,

CHARGE AND EXPLANATION OF THE JEWEL;

PASSING THE VEILS;

CEREMONY OF INSTALLING THE PRINCIPALS,

With the Investiture of the Officers and the Addresses,

Etc. Etc.

WITH WOODCUT ILLUSTRATION OF THE ROYAL ARCH TRACING BOARD,

AND THE SCRIPTURE READINGS IN FULL

New and Revised Edition, with many Alterations.

Privately Printed for

A. LEWIS, LONDON.

1901.

Note.—THESE CEREMONIES ARE STRICTLY COPYRIGHT, MUCH OF THE MATTER NEVER HAVING BEEN PRINTED BEFORE IN ANY FORM

Ceremony of Opening a Royal Arch Chapter.

(The three Principals, and all Past Principals, properly clothed, enter the Chapter, and halt in the West. Prayer facing the East—)

J.

O LORD our heavenly Father, Almighty and Everlasting God, we offer our unfeigned thanks for this opportunity to unite in social compact, to reveal Thy most holy name. Grant us a proper frame of mind to worship Thee in spirit and in truth, banish discord, and whatever else may have a tendency to disturb our harmony, or interrupt our fraternal union; be pleased, O Lord, to grant a blessing on this our undertaking, that we may from henceforth dedicate ourselves to Thy service. Endue us with Thy heavenly wisdom, so that by patience and perseverance in righteousness, we may obtain everlasting life in those heavenly mansions, veiled from mortal eyes, there to

enjoy Thy glorious presence through all eternity.

P. P. Z.—So mote it be.

(Bible opened at Isaiah, chap. xii. The P. Z. then takes the Bible, with his left hand upon it. H. and J. do the same respectively on right and left of Z., and repeat—)

We three.—do meet and agree,—in love and unity,—this R. A. C. to open,—and not again,—to close the same.—until we three,—or three such as we,—do meet and agree, agree, agree. *(Repeated three times, so that each gets a separate sentence each time.)*

(Z. reads Zech., chap. iv., v. 4—10.

"So I answered and spake to the angel that talked with me saying, What are these, my lord?

"Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

"Who art thou, O great mountain! Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone

thereof with shoutings, crying, Grace, grace unto it.

"*Moreover, the word of the Lord came unto me saying,*

"*The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.*

"*For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.*")

(*In some Chapters, J. here reads Isaiah, chap. xii.*)

(*The three Principals then advance by seven steps, thrice halting and bending, and giving the reverential sign at the third, fifth, and seventh. At the third step, the third Principal says, Grand Omniscient; at the fifth step, the second Principal says, Grand Omnipresent; at the seventh step, the first Principal says, Grand Omnipotent.*)

H.—To the all-wise, all-present, and all-powerful being, around whose throne may we hereafter encircle.

Z.—Almighty God, unto whom all hearts are open, all desires known, and

from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name.

P. P. Z.—So mote it be.

(The P. Z. then advances to his chair. P. H. and P. J. do the same in like manner, Z. in the centre, H. on his left, and J. on his right; they form the triple ... and say..., ..., ... ; they then unveil the pedestal to see that they correspond, which being ascertained, they reveil, turn round, and take and salute their sceptres, repeating their word of office mentally.)*

Z.—In the name of the great J.....h, to whom this chapter was originally dedicated, I declare this Chapter duly and solemnly opened.

(The P. Z., P. H., and P. J. each give one k...k with their sceptres in succession, and a fourth is given by the P. Z. The Comps. then enter, give the sign, and take their seats.)

* Note—Some Ps. shorten the Ceremony by commencing at the Scripture Readings and giving "We three," &c here.

END OF THE CEREMONY OF OPENING A R. A. CHAPTER.

A few Chapters give the following less orthodox:—

PUBLIC OPENING.

Z.—Comp. P. S., is the Chapter properly tyled?

P. S.—M. E., the Chapter is properly tyled, and the Janitor at his post.

Z.—Comp. N., are they all H. R. A. Ms.?

N.—They are, M. E.

Z.—Comps., assist me to open the Chapter.

(J. reads Psalm xxiv. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein.

"For he hath founded it upon the seas, and established it upon the floods.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

"This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

"*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.*

"*Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.*

"*Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*

"*Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.*")

Z.—Comp. E., what remains to be done?

E.—To respect the decrees of the M. H., and to offer up our prayers to Him from whom we receive assistance.

J.—O Lord, &c. (*Prayer as before.*)

(*Z., H., and J. step down and pass the word,—We three, &c., ..., ..., examine the pedestal, take up their sceptres, declare the Chapter open, and give the k...s precisely as before.*)

CLOSING.

(*Same as hereafter, except that P. S. says—*)

P. S. In the name of the M. H., and by command of the M. E., I close this Chapter until ... ...

Ceremony of Closing a Royal Chapter.

(*The M. E. asks if there is anything to offer for the good of the Chapter.*)

(*P.S. reads Hebrews. chap. ix., v.* 2—8. "*For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.*

"*And after the second vail, the tabernacle which is called the Holiest of all;*

"*Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;*

"*And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.*

"*Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.*

"*But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:*

"*The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.*")

(*Z., H., and J. take the Bible as at opening, and repeat*—)

We three,—do agree,—in love and unity,—this R. A. C. to close,—and not again,—to open the same,—until we three,—or three such as we,—do meet and agree, agree, agree. (*Salute open, and hand round closed for the other Comps. All then form in groups of three, and give the words, ..., ..., ..., which done*—)

Z.—Glory be to God on high.

H.—On earth peace.

J.—Goodwill towards men.

PRAYER.

Z.—O! Almighty God, G. A. of this Stupendous Universe, who hath filled the immensity of space with innumerable systems or worlds, and hath enlightened each by its central sun and their attendant moons, yon glorious and amazing phenomena which beautify and adorn the

celestial hemisphere,—for the heavens declare thy glory and the firmament sheweth thy handywork,—Thou who hast often declared that where thy sacred name is placed there will thine eye be also,—Inspire, we beseech thee, these thy servants with Thy preventive grace, that they may be ever careful not to transgress Thy sacred law; and may they place their whole trust and confidence in Thy Almighty power and protection; grant us that peace which the world cannot give, and pardon our offences as we forgive those who offend against us.

P. P. Z.—So mote it be!

P. Z.—In the name of the M. H., I declare this Chapter duly closed.

P. P. Z.—Nothing now remains but, according to ancient custom, to lock up our f...s in a safe and sacred repository, uniting in the act, fidelity, fidelity, fidelity, fidelity.

(*Z. then gives one k...k with his sceptre, followed by one each from H. and J. Z. then gives another k...k, making altogether four. Mixes the letters.*)

END OF THE CEREMONY OF CLOSING A R. A. CHAPTER.

Ceremony of Exaltation to the Supreme Order of the Royal

Z.—Bro. A. B. is this evening a candidate to be exalted to the supreme Degree of R. A. M. Comp. P. S., will you retire to prepare him, and ascertain his proficiency in his former Degrees.

(*P. S. retires and examines the Candidate as under, who must be twelve months a M. M., and should show his certificate. P. S. puts the test questions of the 3rd Degree:*—)

1. How got you raised to the s. d. of M. M.?
2. Where were you then conducted?
3. How were you prepared?
4. What enabled you to claim admission?
5. Which I will thank you to give.
6. Who was T. C.?
7. The import of the word?
8. How did you gain admission?

9. On what were you admitted?
10. On being admitted, &c.?
11. To what does that d. allude?
12. Am I then to understand, &c.?
13. Were you raised, and on what?
14. I will thank you to explain them briefly.

(*These questions being satisfactorily answered, the examiner proceeds:*—)

P. S.—Do you seriously declare, on your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the ceremony of being exalted to the supreme Degree of a R. A. M.?

CAN.—I do.

P. S.—Do you further pledge yourself, under the penalty of your former obligations, that you will conceal what I am now about to impart to you with the same strict caution as the secrets previously communicated to you?

CAN.—I do.

P. S.—Then I will entrust you with a test of merit, consisting of a P. W., leading to the Degree to which you seek to be exalted; it is ——, which signifies, "my people having obtained mercy." These words are to be found in the 2nd chap. of Hosea. You will be particularly careful to remember these words, as without

them you cannot gain admission to be exalted.

(*The Candidate is then prepared as a M. M., with a h...d w...k, and c...e t...w round the body in addition. P. S. gives four k...s.*)

N.—M. E., there is a report. (*Giving R. and H. sign.*)

Z.—Ex. Comp. N., see who wants admission.

N.—(*Opens the door and says,*) Whom have you there?

P. S.—Bro. A. B., who has duly and truly served his time as an E. A., passed the Degree of F. C., and has been raised to the sublime Degree of a M. M., in which character he has exercised himself for twelve months and upwards, and, in consequence of his proficiency, has been rewarded with a P. W. as a test of merit, and now presents himself properly prepared and approved to be exalted to the supreme Degree of a R. A. M.

N.—How does he hope to obtain those privileges?

P. S.—By the help of God and the benefit of a P. W.

N.—(*To Can.*) I will thank you for the P. W.

CAN.—(*Gives it.*)

N.—What does it signify?

CAN.—"My people having obtained mercy."

N.—Halt, while I report to the P. Z. (*Closes the door.*)

N.—(*Gives R. and H. sign, and says,*) M. E., there is at the door of the Chapter Bro. A. B., who has duly and truly served his time, &c., &c.

Z.—How does he hope to obtain those privileges?

N.—By the help of God and the benefit of a P. W.

Z.—We acknowledge the powerful aid by which he seeks them. Do you, Ex. Comp., vouch that he is properly prepared and in possession of the P. W.?

N.—I do, M. E.

Z.—Then let him be admitted with all due caution; previously to which, Ex. Scrs., veil the pedestal.

(*This is done. The Can. is then admitted, and stands at the extreme western point of the Chapter, between the Sojs.*)

Z.—Bro. A. B., as you seek preferment in our Order, and have been honoured with a P. W. as a test of merit. I must now demand whether you freely and voluntarily present yourself with a hope of

being exalted to the supreme Degree of a R. A. M.?

CAN.—I do.

Z.—Do you likewise declare that you are prompted to seek admission into our Order from a desire of increasing your Masonic knowledge, and of applying the same to the welfare of your fellow-creatures?

CAN.—I do.

Z.—And are you ready and willing to take a solemn ob., restricted to this Degree, to preserve inviolate our mystic rites?

CAN.—I am.

Z.—Thus assured, I will thank you to kneel, whilst a blessing from Heaven is invoked in aid of our proceedings.

(*Can. kneels, and Comps. stand with sign of fidelity.*)

PRAYER.

J.—Almighty and Eternal Father of the Universe, at whose command the world burst from chaos, and all created matter had its birth, we, Thy unworthy servants, humbly implore Thee to bestow Thy spiritual blessing on this convocation, grant that the Bro. who now seeks to participate in the light of our supreme mys-

teries may be indued with a portion of Thy Holy Spirit; may he not enter into our Order lightly, nor recede from it hastily, but pursue it steadfastly, ever remembering that the great object of this Institution is the happiness of our fellow-creatures, and, above all, the glory of Thy holy name.

P. P. Z.—So mote it be.

Z.—In all cases of danger and difficulty, on whom do you rely for support?

CAN.—(*Prompted by P. S.*) The true and living God most high.

Z.—Since your confidence is so firmly placed you may safely rise. The Comps. will take notice that Bro. A. B. is about to pass in view before them, to show that he is a Can. properly prepared to be exalted to the s. d. of a R. A. M.

(*The P. S. leads the Candidate round the Chapter by the c. t., and places him in the West.*)

Z.—As you seek to be admitted to a participation in the Secrets of this s. d., I call upon you to advance towards the E., to the sacred shrine on which they are deposited; you will advance by seven steps, thrice h... and b... with reverential awe at the 3d, 5th, and 7th, for at each step you will approach nearer to the

sacred and mysterious name of T. T. A. L. G. M. H. (*Which is done, P. S. prompting.*) You are now arrived at the crown of a vaulted chamber, into which it is necessary that you should descend, and in order to do so, you must remove two of the Arch or Key-stones in a figurative manner.

(*The Can. figuratively draws forth two of the Arch or Keystones, assisted by the P. S.*)

Z.—Let the Can. be duly lowered into the vault, and attend to a portion of the writings of our G. M. K. S.

(*P. S. lowers Can. on his knees before the altar.*)

(*3rd P. reads Proverbs, chap. ii., v.* 1—9. *and chap. iii., v.* 13—20. "*My son, if thou wilt receive my words, and hide my commandments with thee;*

"*So that thou incline thine ear unto wisdom, and apply thy heart to understanding;*

"*Yea, if thou criest after knowledge, and liftest up thy voice for understanding;*

"*If thou seekest her as silver, and searchest for her as for hidden treasures:*

"*Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

"*For the Lord giveth wisdom: out of*

his mouth cometh knowledge and understanding.

"*He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.*

"*He keepeth the paths of judgment, and preserveth the way of his saints.*

"*Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.*"

"*Happy is the man that findeth wisdom, and the man that getteth understanding.*

"*For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*

"*She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.*

"*Length of days is in her right hand, and in her left hand riches and honour.*

"*Her ways are ways of pleasantness, and all her paths are peace.*

"*She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.*

"*The Lord by wisdom hath founded the earth; by understanding hath he established the heavens*

"*By His knowledge the depths are broken up, and the clouds drop down the dew.*"

Comps. stand with sign of fidelity.)

Z.—You will now endeavour to discover something in the vaulted chamber.

(*P. S. puts the scroll into the hands of the Can. and prompts.*)

CAN.—It is found.

Z.—What is found?

CAN.—Something like a scroll of vellum or parchment.

Z.—What are its contents?

CAN.—Deprived of light I cannot tell. (*Puts scroll in his bosom.*)

Z.—Let that want of light remind you that man by nature is the child of ignorance and error, and that he would ever have remained in that deplorable situation, under the darkness of the shadow of death, had it not pleased the Almighty to call him to light and immortality, by the revelation of His most holy word and will,—arise, therefore, and draw forth the third arch or keystone, and receive the light of the Holy word.

(*Can. rises and figuratively draws forth the third arch or keystone.*)

Z.—Let the Can. be again lowered into the vault, and attend to a portion of the writings of the prophet Haggai.

(*P. S lowers Can. as before. Organ plays "Glory to the Supreme on high."*)

(*H. reads Haggai, chap. ii., v.* 1—9. "*In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,*

"*Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying,*

"*Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?*

"*Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.*

"*According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.*

"*For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land,*

"'*And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.*

"*The silver is mine, and the gold is mine, saith the Lord of hosts.*

"*The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.*")

Z.—(*To Can.*) You will now prepare yourself in the most solemn manner to take the sacred ob. restricted to this Degree, by which alone you can be admitted to the light of the mysteries of our Order. Place your right hand on the V. of the S. L., and repeat your several names at length, and say after me:—

OBLIGATION.

I, A. B., in the presence of T. T. A. L. G. M. H., and this H. R. A. C. of Jerusalem, here assembled, regularly congregated, lawfully constituted, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and fervently swear that I will for ever conceal and never divulge any of the secrets and mysteries restricted to this illustrious Order, denominated the H. R. A. of J., to any indvidual whomsoever, unless it be to him or them who may lawfully be entitled thereto. I further solemnly swear that I will never dare to pronounce that

great and mysterious name of the M. H., which may now, for the first time, be communicated to me, unless it be in the presence and with the assistance of two or more lawful Comps. of the Order, or in open Chapter while acting in the capacity of first P. I further solemnly promise that I will faithfully and punctually answer and obey all lawful signs and summonses which I may receive from a R. A. C., and offer no excuse save sickness, or the unavoidable circumstances of actual necessity. To these several points I most solemnly swear fidelity, without ev., eq., or mental res. of any kind in me whatsoever, under no less a penalty than that of having my — — off, so help me T. T. A. L. G. M. H., and preserve me inviolate in this mighty and lasting ob.

Z.—As a pledge of your fidelity, and to render this binding as a solemn ob. so long as you shall live, you will seal it with your lips four times on the V. of the S. L. (*Done.*) Let the Can. be duly raised out of the vault.

Z.—Rise, Bro A. B., now a Comp. of our Order.

(*The organist plays a solemn tune, the Comps. place themselves on each side of the Chapter in a row, their wands pointing to*

each other—not close, but forming an open arch—the three principals take their sceptres, &c., &c. The P. S. loosens the bandage, the two assist. Sojs. go on each side of the pedestal and hold the ... Z. k...s four times, the Ss. at the same time ... the pedestal, and the P. S. drops the bandage.)

Z.—What is now the prevailing wish of your heart?

CAN.—To be restored to light.

Z.—Let that blessing be restored. (*Done.*) Being now restored to the blessings of material light, I call upon you to read the contents of the scroll you found in the vaulted chamber.

(*Can. reads Gen.. chap. i., v.* 1—3. "*In the beginning God created the heaven and the earth.*

"*And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

"*And God said, Let there be light: and there was light.*"

Z.—Such, newly-exalted Comp., are the first words of the Sacred Volume, which contains the treasures of God's revealed Will. Let us praise and magnify His H. N. for that knowledge of Himself which He has vouchsafed to us, and let us walk

worthily of that light which has shone around us. You may now retire, and on your return you will be permitted to participate in the further mysteries of the Order.

(*The Sojs. and the Can. retire. A report is given. Four k...s*

NOTE.- *There was formerly a ceremony here of three veils, guarded by the three js., called—*

PASSING THE VEILS,

Which is yet given in America, and is not entirely abandoned in this country. (*Can. led by N.*)

The "Three Master Masons from Babylon — Shadrach, Meschech, and Abednego"—were admitted by four k...s, and the sign and word of a P. M., to the 1st Veil. E. reads Ex., chap. iii., v. 1—6, and 13—14. The Can. sees the Burning Bush, and the M. E. Z. then gives the sign p. right h. o. on the f. and h. o. left h., and the P. W. leading from the first to the 2nd Veil—I. A. T. I. A. He is led to the 2nd Veil and examined by the Gd., to whom he gives P. W. On entering, E. reads Ex., chap. iv., v. 1—5, and he is

then shown the figure of a serpent and Aaron's rod, and he is instructed how to pick up the latter, which forms the sign. The P. Ws. to the 3rd Veil are M. A. E. With these he passes the Guard of the 3rd Veil. E. reads Ex., chap. iv., v. 6—9, the sign being the l. h. and p. o. of w., and the P. W., H. to the L. He then enters the Chapter, or S. S., where was placed the Ark of the Covenant (containing the tables of stone and the pot of manna), the burning incense (composed of lighted gum camphor), the table of shewbread, and the candlestick with seven branches.

The ceremony then proceeded as hereafter, the Veils being intended to represent the obstructions on the road to Jerusalem.

N.—M. E., there is a report.

Z.—Ex. Comp. N., enquire who comes here.

N.—(*Opening the door.*) Who comes here?

P. S. Three children of the captivity.

N.—What is your request?

P. S.—Having heard that you are about to rebuild the Temple at Jerusalem to the Lord God of Israel, we beg permission to sojourn among you and assist in that great and glorious undertaking.

N.—Halt, until I report you.

(*N. closes the door, and reports with sign to M. E. Z.*)

N.—M. E., outside the door of the chapter, are three M. Ms. from Babylon, having heard, &c.

Z.—Let them be admitted with due caution. Ex. Scrs., ... the pedestal, before the strangers are admitted. (*Done.*) Let the strangers enter.

(*They are then admitted and stand in the West, the P. S. in the centre.*)

Z.—Strangers, we are informed that you are desirous of communicating with us. Whence come you?

P. S.—From Babylon.

Z.—What is your request?

P. S.—Having heard that you are about to rebuild the temple of the Lord God of Israel, we beg permission to sojourn among you, and assist in that great and glorious undertaking.

Z.—Before we take your request into consideration, we must inform you that on no account can a stranger be employed in that holy work. I must, therefore, demand to know who you are.

P. S.—Brethren of your tribes and families.

Z.—But are you of those who basely

fled when the Temple and holy city were oppressed, or of those who were left behind by the B. G. to till the land?

P. S.—We would scorn to be descended from those who basely fled when the Temple and holy city were oppressed; neither are we of that menial tribe left behind by the B. G. to till the land; but we are nobly born, and, like yourselves, descended from a race of patriarchs and kings. A., I., and J. were our forefathers. M. E., we are descended from those princes and rulers of Judah, who for their sins and those of the people were, together with their King Jehoiachim, led into captivity by Nebuzaradan, Captain of the Guard to Nebuchadnezzar, King of Babylon, where we were to remain for 70 years, and then return to our native land, as foretold by the prophet Jeremiah; the 70 years of our captivity expired in the first year of the reign of Cyrus, King of Persia, whom it pleased the Lord to inspire to issue this proclamation:—"The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him; and let him go up to

Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem." We eagerly availed ourselves of this permission, and have come to offer our assistance in the glorious undertaking, and to request that we may be permitted to sojourn in our native land, where, as the prophets foretold, we are to dwell in peace for ever.

Z.—We congratulate you on your noble ancestry, and from the accuracy with which you have narrated the circumstances, we acknowledge you brethren of our tribes and families. It now only remains for me to enquire in what way you wish to be employed?

P. S.—We shall be glad to be employed in any way in which you may be pleased to appoint us.

Z.—Your humility is a sure indication of merit, and we doubt not of your being qualified for offices of importance, but from the lateness of your application those are all filled. We, therefore, appoint you to prepare for the foundation of the most holy place, for which purpose you will be furnished with the necessary implements; and if in removing the ruins of the former structure you should make any discovery

of importance, you will communicate to none but ourselves, sitting here in council.

P. S.—We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by our zeal and fidelity.

Z.—Go, then, and may the God of your forefathers be with you and prosper your handiwork. (*They retire.*)

N.—M. E., there is a report.

Z.—Inquire who comes here.

N.—(*Opening the door.*) Who comes here?

JAN.—The three sojs., who, having made a discovery of importance, entreat permission to impart it to the august Sanheidrim.

N.—Halt, until I report you.

(*N. closes the door and reports with sign.*)

N.—M. E., three Sojs., who have made a discovery of importance, which they entreat permission to impart to the council.

Z.—Let them be admitted. (*Done.*)

Z.—We are informed you have made a discovery which you deem of importance; you will relate the circumstances.

P. S.—M. E., early this morning, on resuming our labours, we discovered a pair of pillars of exquisite beauty and

symmetry; proceeding with our work, we discovered six other pairs of equal beauty, which, from their situation, appeared to be the remains of the subterranean gallery leading to the M. H. P.; on clearing away the fragments and rubbish which obstructed our progress, we came to something which seemed to be a solid rock, but accidentally striking it with my crow, it emitted a hollow sound. We then cleared away more of the loose earth and rubbish, when we found that instead of a solid rock there was a series of stones in the form of an arch, and being aware that the architect of the former structure had designed no part of it in vain, we determined to examine it, for which purpose we removed two of the stones, when we discovered a vault of considerable magnitude, and immediately cast lots who should descend. The lot, M. E., fell on me; when, lest any noxious vapours or other causes should render my situation unsafe, my Comps. fastened this cord or life line round my body, and I was duly lowered into the vault. On arriving at the bottom, I gave a preconcerted signal, and my Comps. gave me more line, which enabled me to traverse the vault; I then discovered something in the form of a

pedestal, and felt certain marks or characters thereon, but from the want of light I was unable to ascertain what they were. I also found this scroll, but from the same cause I was unable to read its contents. I therefore gave another preconcerted signal, and was drawn out of the vault, bringing the scroll with me. We then discovered, from the first sentence, that it contained the records of the Most Holy Law, which had been promulgated by our Gd. M. M. at the foot of Mount Sinai. This precious treasure stimulated us to further exertion. We therefore enlarged the aperture by removing another stone, and I again descended into the vaulted chamber. By this time the sun had attained its greatest altitude, and shining in all its splendour, darted its rays immediately into the aperture, which enabled me to distinguish those objects I had before but imperfectly discovered. In the centre of the vault I saw a pedestal of pure virgin marble, in the form of an altar of incense, with certain mystic characters engraven thereon, and a veil covering the upper face of the altar. Approaching with reverential awe, I lifted the veil, and beheld what I humbly supposed to be the Sacred Word itself. I

replaced the veil on the sacred pedestal, and was again raised out of the vaulted chamber. We then closed the aperture, and hastened hither, to report to your Excellencies the discoveries which we have made.

Z.—Will you communicate the word which you discovered?

P. S.– That, M. E., we must beg to be excused from, for we have heard with our ears, and our forefathers have declared that in their time, and in the old times before them, it was lawful for none but the H. P. to pronounce the name of T. T. A. L. G. M. H., nor him but once a year, when he alone entered the H. of H., and stood before the ark of the covenant to make propitiation for the sins of Israel.

Z.—We commend your pious caution, and will depute certain of our Comps. to proceed with you to the spot, and examine into the nature of your discovery.

(*The Sojs. now retire to the end of the Chapter or outside with E. and N., and on their return, E. and N., after having unveiled the pedestal, address the M. E., and say:*—)

Scrs. It is correct, M. E.

Z.—Comps., I am to acquaint you that my colleagues in office, as well as the

other members of this august assembly, concur with me in opinion, that as a recompense for your zeal and fidelity, you should be called to the great and glorious rank held by your illustrious ancestors. Ex. Comps. E. and N., divest them of those implements of labour, clothe them in the robes of innocence, and instruct them to advance hither.

(*They are now clothed in white, and, advancing as before, bow at steps* 3, 5, *and* 7, *giving the reverential sign.*)

Z.—The robe with which you are invested is an emblem of that purity of heart and rectitude of conduct which ought to actuate all those who have been admitted to this sublime Degree. I decorate you with this jewel as a token of our approbation of your conduct, and receive you as Comps. of this excellent and illustrious Degree; I adorn you with this sash and badge, which is the insignia of our Order. I also present you with this staff or ensign, to be borne by you as an emblem of regal power and dignity, and which you will ever have a right to bear, unless 72 of your elders happen to be present; and we hereby constitute you Rulers among us, and if you persevere in the same faithful and honourable course,

we shall by a regular gradation admit you to the entire participation of the secrets of our exalted Order.

P. S.—Thus rewarded, intrusted, decorated, and invested by your Excellencies, it shall ever be our pride to endeavour to secure a continuance of your approbation, by assiduously and faithfully discharging the duties of the exalted vocation to which we have this day been called.

Z.—I will now communicate to you the signs, &c., of a R. A. M. In Royal Arch Masonry there are Five Signs, which are:—the P. S.; the R. or H. S.; the P. or S. S.; the M. S.; and the F. S. (*Shows how each is given.*) These Signs have certain meanings, which will be explained fully in a little while. The W. on the pedestal is that which you have been supposed to have discovered during your exaltation, and can only be given by three persons jointly, and in a particular position. I will thank Comp. —— to assist me in giving it. (*Done.*)

Z.—You will now take your seats in the Chapter.

(*They take their seats in the West.*)

END OF THE CEREMONY OF EXALTATION TO THE R. A. DEGREE.

Address.

Z.—Comps., let me now congratulate you on your admission into this sublime Degree of F. My., which is at once the foundation and keystone of our whole Masonic structure. You perhaps conceive that you have this day received a 4th Degree of F. Masonry; but such, strictly speaking, is not the case; it is only the M. M.'s Degree completed. For you will recollect, that when you were raised to the 3rd Degree, you were informed that, by the untimely death of our Master H. A. B., the genuine secrets of a M. M. were lost, and that therefore certain substituted secrets were adopted to distinguish the M. M., until the genuine secrets might be discovered. Those secrets were lost for a period of nearly 500 years, and were recovered in the manner which has been explained to you in a peculiar and impressive form, for the purpose of fixing more strongly on the mind the providential means by which the ancient and genuine mysteries were regained.

END OF THE ADDRESS, R A. DEGREE.

Lectures.

Z.—It is now time we should impart to you the historical, symbolical, and mystical knowledge of our Order, and I request your attention first to the Historical Part from the M. E. Comp. J.

ADDRESS OF THE THIRD CHAIR.

HISTORICAL LECTURE.

J.—E. Comps., there are three epochs in Masonry which particularly merit your attention: the history of the first or Holy Lodge; the second or Sacred Lodge; and the third or Grand and Royal Lodge.

The first or Holy Lodge was opened two years after the exodus of the Israelites from their Egyptian bondage by Moses, Aholiab, and Bezaleel, on consecrated ground at the foot of Mount Horeb, in the wilderness of Sinai, where the host of Israel had assembled and pitched their tents, to offer up prayers and thanksgivings for their signal deliverance from the hands of the Egyptians. In this place

the Almighty had thought fit to reveal Himself before that time to His faithful servant Moses, when he commissioned him His high ambassador of wrath against Pharaoh and his people, and of freedom and salvation to the house of Jacob. Here were delivered the forms of those mysterious prototypes, the tabernacle and the ark of the covenant; here were delivered the sacred laws, engraven by the hand of the M. H., with those sublime and comprehensive precepts of civil and religious polity, which, by separating His favoured people from all other nations, consecrated Israel a chosen vessel to His service; for these reasons this is denominated the first or Holy Lodge.

S. K. I., H. K. T., and H. A. B., presided over the second or Sacred Lodge. It was opened in the bosom of the holy Mount Moriah, under the very centre of the ground on which the S. S. was afterwards erected. On this consecrated spot Abraham had proved his instructive faith by leading his beloved son Isaac a destined victim to the altar of his God. Here, on the thrashing floor of Araunah, the Jebusite, David offered the mediatorial sacrifice by which the plague was stayed; here he received in a vision the form of that magni-

ficent temple afterwards erected by his illustrious son; and here the Almighty declared His sacred name should dwell; for which reasons we distinguish this the second or Sacred Lodge.

The third or Grand and Royal Lodge was holden at Jerusalem; it was opened after the return of the Children of Israel from their Babylonish captivity, under Z., prince of the people; H., the Prophet; and J., the son of Josedech, the High Priest. Now was the kingly power restored in the person of Z. to the royal line of David and princely tribe of Judah. Nor was a vestige thereof again effaced until after the destruction of Jerusalem by the Romans under Titus, in the year 70 of the Christian era; to commemorate which restoration this is called the third or Grand and Royal Lodge; and the resemblance in the Chapter before us to these great originals is, that in every regular R. A. C. we acknowledge the representatives of the Grand and Royal Chapter at Jerusalem. The three Principals represent Z., H., and J., whose names they bear; the two Scribes represent E. and N., Selectors and Expounders of the sacred law, and attendants on the august Sanheidrim, by whose names they are distinguished. Your three

selves represent the three faithful sojs., by whom the secrets of the R. A. were found, in consequence of which discovery they were honoured with seats in the august assembly, composed of the rulers and elders of the people, represented by the rest of the Comps. now present.

Z.—Such is the Historical account of this Degree. I shall now claim your attention, while our M. E. Comp. H. gives an account of the symbolical part.

ADDRESS OF THE SECOND CHAIR.

SYMBOLICAL LECTURE.

H.—E. Comps., the forms, symbols, and ornaments of R. A. Masonry, together with the rites and ceremonies at present in use among us, were adopted by our predecessors at the building of the Second Temple, as well to preserve in our minds the providential means by which the great discovery was effected, as in our hearts those lessons of exalted morality which we, as members of this sublime Degree, are bound to practise. The form in which the Comps. of every R. A. C. is arranged approaches as nearly as circumstances will permit to that of the true Catenarian Arch;

thus we preserve the memorial of the vaulted shrine, in which the Sacred Word was deposited, while from the impenetrable nature of this strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy; it also strongly typifies that inviolable adherence to order and spirit of fraternal union, which has given energy and permanency to the Constitutions of Masonry, enabling them to survive the wreck of mighty empires and resist the destroying hand of time. And as the subordinate members of the Catenarian Arch naturally gravitate towards the centre, or keystone, which compresses and cements the whole structure, so we are taught to look up with reverence, and submit with cheerfulness, to every lawfully constituted authority, whether of Masonic or civil regulation. The keystone and two contiguous arch stones are represented by the three Principals of the Chapter; for as the secrets contained under the R. A. could only be obtained by wrenching forth the three principal stones thereof, so the complete knowledge of this Degree can only be obtained by passing through these several offices. In this Degree we acknowledge

six l...ts; the three lesser representing together the l...t of the law and the prophets, and, by their number, alluding to the patriarchal, Mosaical, and prophetical dispensations; the three greater representing the s. w. itself, and the creative, preservative, and annihilative power of the Deity. These l...ts are placed in the form of an equilateral triangle, each of the lesser bissecting the line formed by two of the greater, thus geometrically dividing the great triangle into three lesser triangles on the extremities, which, by their union, form a fourth triangle in the centre, and all of them equal and equilateral, emblematical of the four points or divisions of Masonry—viz., E. A., F. C., M. M., and H. R. A. This symbolical arrangement corresponds to the mysterious triple tau, which forms two right angles on each of the exterior lines, and two others at their centre, by their union, for the three angles of each triangle are equal to two right angles; this serves to illustrate the jewel worn by some of the Comps. of the Order, which forms by its intersections a given number of angles; these may be taken in five several combinations, and when reduced into their amount in right angles, will be found equal to the five regular

platonic bodies, which represent the four elements and the sphere of the universe.

The ribbon worn by the Comps. of the Order is a sacred emblem, denoting light, being composed of the two principal colours with which the veil of the temple was interwoven; it is further signified by its irradiated form, and in both these respects it has ever been considered as an emblem of regal power and dignity. The ensigns which the Comps. bear on their staves were the distinctive bearings of the twelve tribes of Israel, and figuratively o a peculiar blessing bequeathed to each by the patriarch Jacob, who, before his death, assembled them together for that purpose, as we find in the 49th chap. of Genesis. The leading tribes are pointed out in the 2d chap. of Numbers. The four principal banners represent the leading standards of the four divisions of the army of Israel, as described in the Book of Genesis. They unitedly bear a device of an angelic nature, under the figures of a man, a lion, an ox, and an eagle: a man, to personify intelligence and understanding; a lion, to represent strength and power; an ox, to denote the ministration of patience and assiduity; and an eagle, to display the promptness and celerity with which the

will and pleasure of the great I Am are executed. The several bearings of the sceptres denote the regal, prophetical, and sacerdotal offices, which all were, and still ought to be, conferred in a peculiar manner, accompanied with the possession of particular secrets. The B., S., and C. are considered as appropriate emblems of the three G. M. who founded the First Temple: the B. denotes the wisdom of K. S.; the S., the power of K. H.; and the C., the exquisite skill of H. A. B.; but the truly speculative Mason regards them as the mysterious symbols of the wisdom, truth, and justice of the M. H. His wisdom is most amply exemplified in the V. of the S. L., which contains the records of His mighty acts and the treasure of His revealed will. His truth is justly represented by the S., it being the acknowledged symbol of strength, and the criterion of perfection. His impartial and unerring justice, which has defined for our instruction the limits of good and evil, and assigned to each its due proportion of pleasure, is elucidated by the C., which enables us to ascertain the limits of all geometrical figures, and to reduce our ideas of their proportion and equality to a certain standard.

The S. and T. have been adopted by

Masons of the R. A. to commemorate the valour of those worthy Masons who carried on the building of the Second Temple, with the T. in their hands and the S. by their sides, that they might be ever ready to defend the holy city and sanctuary against the unprovoked attacks of their enemies; by which they left a sacred and impressive lesson to succeeding ages: that next to the obedience due to lawful authority, a manly and determined resistance to lawless violence is the first step to social duties.

The pickaxe, crow, and shovel were the instruments used by the Sojs. in clearing away for the foundation of the Second Temple: with the pickaxe they loosened the earth, with the crow they made purchases, and with the shovel they cleared away the rubbish and loose earth. These we spiritualise thus: the sound of the stroke of the pickaxe represents to us the sound of the last trump, when the graves shall be loosened and deliver up their dead; the crow, being an emblem of uprightness, displays to us the erect manner in which the body shall rise on that awful day to meet its tremendous but merciful judge; the mortal state in which the body is laid in the grave is powerfully impressed on our minds by the work of the

shovel, so that when the rubbish of the body is shovelled away we may with humble but holy confidence hope that the spirit may arise to immortal and eternal life.

Z.—Such is the symbolical account. I shall now proceed to explain the mystical part.

ADDRESS OF THE FIRST CHAIR.

MYSTICAL LECTURE.

Z.—The mystical knowledge of this Degree comprehends the form and explanation of the sacred signs, the nature and import of the Holy Word, and the traditional ceremony used in sharing and communicating our secrets. In R. A. Masonry there are five signs, corresponding in number to the five P. of F., in which the M. M. is instructed; and as these point out our relative duties to each other, so do the former mark in a peculiar manner the relation we bear to the Almighty as creatures offending against His power, yet still as the adopted children of His mercy.

The first is called the **Penal Sign.** It marks our O. B., and reminds us of the fall of Adam, and of the dreadful penalty entailed thereby on all his sinful posterity,

no less than death. It intimates, by the very action itself, that the stiff-necked and disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice. To avert this we are taught, by the **Reverential or Hailing Sign**, to bend with submissive resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law on our hearts. This expressive form, in which the father of the human race first presented himself before the face of the M. H., to receive the denunciation of His just and terrible judgment, was afterwards adopted by our G. M. M., when the Lord appeared to him in the Burning Bush, in Mount Horeb, thus he covered his face from the brightness of Divine presence, and laid his hand on his heart, in token of obedience; which act of salutation was afterwards accounted to him for righteousness. The Reverential or Hailing Sign may be considered as the parent of the **Penitential or Supplicatory Sign**, since it justly denotes that frame of heart and mind, without which our prayers and oblations of praise cannot obtain acceptance at the throne of grace, before which how should a frail and erring creature of the

dust present himself but with bended knees and uplifted hands, betokening at once his humility and dependence? Thus did Adam first kneel to God and bless the author of his being; thus, too, did he bend with contrite awe before the face of his offended Judge, to avert His wrath and conciliate His mercy. and has transmitted this sacred sign to his posterity for ever. The Monitorial Sign reminds us of the weakness of human nature, unable of itself to resist the powers of darkness, unless assisted by that light which is from above. By this defenceless posture we acknowledge our own frailty. and confess that we can do no good or acceptable services, but through Him from whom all good counsels and just works proceed, and without whose Divine and special favour we must ever be found unprofitable servants in His sight; therefore, according to the manner of our ancestors, and atoning priests, we adopt this outward sign of contrition and humility. The Fiducial Sign shews that as we would prostrate ourselves with our faces to the earth, so we must throw ourselves upon the mercy of our Creator and Judge, looking forward with holy confidence to His gracious promises, by which alone we hope to pass through

the ark of our redemption into the mansions of eternal bliss and glory to the presence of Him who is the Great I Am, the Alpha and Omega, the first and the last.

On the plinth or front of the pedestal are the initials of the names of the three G. Ms.—viz., S. K. I., H. K. T., and H. A. B., which are intended to perpetuate their names as well as to commemorate the circumstance of their presiding during the erection of the first Temple. There is also the triple tau, which is a character affixed to the summonses of R. A. M., on more than usual occasions. The tau comes from the Hebrew, and is the sign or mark spoken of by the angel which Ezekiel saw in spirit, when it was said to the man with the writer's ink-horn, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," by which mark they were preserved alive from amidst those who were slain for their idolatry by the wrathful displeasure of the Lord. It was also a mark, in ancient times, placed on the forehead of those who were acquitted by the judges, as a proof of their innocence; and military commanders put

it on those who were saved unhurt from the field of battle: for which reasons it has been denominated the mark of life. The union of the three taus here represented alludes to the grand triunison, by which the horrific, gloomy, and unshapen chaos was changed into regular form and peaceful existence.

This ... is the sacred word which you have solemnly vowed never to disclose without the assistance of two R. A. Comps., or in the body of a R. A. Ch., when acting in the capacity of First Principal. It is a compound word, and its combinations form the word J. B. O. J., the first, is the Chaldean name of G., and signifies His essence and majesty incomprehensible; it is also a Hebrew word, signifying I am and shall be, thereby expressing the actual, future, and eternal existence of the M. H. B. is an Assyrian word, signifying Lord or Powerful, it is in itself a compound word, signifying in and on; and B. signifying Heaven on High, therefore this word means, Lord in Heaven or on High. O. is an Egyptian word, signifying Father of All, and is also a Hebrew word, implying strength or power, and expressive of the omnipotence of the Father of all. All the significations

of these words may, therefore, be thus collected:—I am and shall be; Lord in heaven; Father of all.

The word you behold on the circle is the grand, awful, and tremendous name of the M. H., signifying I Am that I Am,—the A. and O.,—the first and the last,—the beginning and the ending,—which was,—and is,—and is to come,—the Almighty. It shews Him to be the actual, future, eternal, unchangeable, and all-sufficient God, who alone has his beginning in and of himself, and gives to all others their being; so that he was what he is, is what he was, and shall be both what he was and what he is, from everlasting to everlasting, all creation being dependent on his mighty will.

The three Hebrew letters, placed respectively at the angles of the triangle, are particularly entitled to your attention, and their combinations are exceedingly important; they are the Aleph answering to our A., the Beth to our B., and the Lamed to our L. Taking the Aleph and Beth, they form the word *Ab*, meaning Father; the Aleph and Lamed form the word *Al*, signifying Word; taking the Lamed, Aleph, and Beth, they form the word *Lab*, signifying Spirit; taking the Beth, Aleph, and Lamed, they form the

word *Bal*, signifying Lord; taking each separate with the whole triangle, they form these sentences:—Ab Bal; Al Bal; Lab Bal; Father Lord; Word Lord; Spirit Lord.

It may be here observed, that the upper part of the tablet in the pedestal or altar should be a plate of pure gold, and the triangle and circle consequently of the same metal. The selection of these mathematical figures, the circle and triangle, deserves your attention: the latter seems to have been always considered as bearing an allusion to the Deity; for even in the remote times of antiquity names of God, or symbols of divinity, were generally enclosed in a triangular figure. It was in the days of Pythagoras considered as the most sacred of all emblems, and when any oath of more than usual import was to be administered it was given on the triangle, and when so taken none were ever known to have violated it. The ancient Egyptians called it the sacred number Three, or number of perfection; it was an object of worship amongst the ancients, as the great principle of animated existence; they therefore gave it the sacred name of God, as representing the animal, vegetable, and mineral creation; it was also

called by the Hebrews, Abohut, which signifies the soul of nature. This sacred delta is usually placed in the midst of squares and circles, indicating the vivifying principle extending its ramifications throughout all created matter; it is therefore denominated the Great All, or *summum bonum.*

The Circle has always been the particular emblem of Eternal power, for as a circle has neither beginning nor ending, it is with great propriety said to be a type of Jehovah, who alone is without beginning or ending, and from whom all other beings are derived; it also calls to our remembrance the great and awful hereafter or futurity, when we hope to enjoy everlasting life and endless bliss.

In fine, Comps., this sublime Degree inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. and a reverence for the incomprehensible Jehovah, the eternal ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

END OF THE LECTURES, R. A. DEGREE.

An Explanation of the Jewel.

This Jewel, by its intersections, forms a given number of angles, to be taken in five several combinations, which, being reduced to their amounts in right angles, will be found equal to the five regular Platonic bodies, representing the four elements, and the Universal Sphere. These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, viz., the Tetrahedron, Octahedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonists to express the four elements and the sphere of the Universe. It may be proper here to state that the Platonic theory was this, that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements—Fire, Air, Water, and Earth. It was conceived

according to this theory that all created matter must be both visible and tangible.

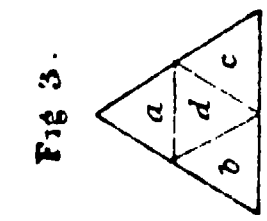

Fig 3.

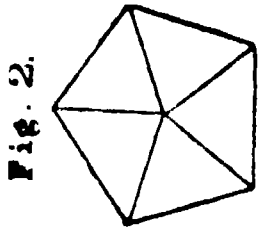

Fig. 2.

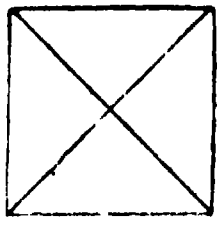

Fig. 1.

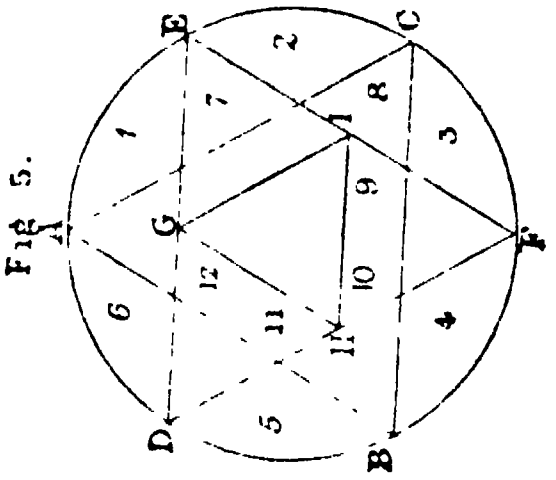

Fig 5.

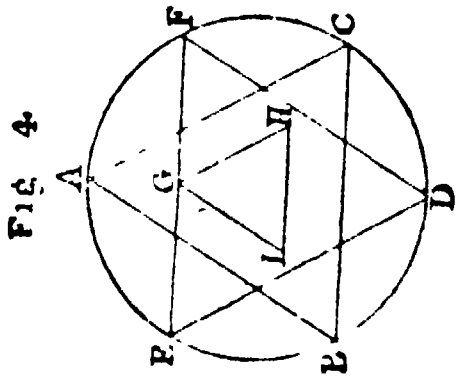

Fig 4

Now, considering Fire as the source of light, it is plain that nothing can be visible without it; and since nothing can be tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore, all created matter was constituted of Fire and Earth. If you look at the Jewel, or on this figure (*Fig.* 4), where it is represented, you will perceive

that it consists of two larger equal and equilateral triangles, A B C and D E F, inscribed in one circle and equally intersecting each other, and of a smaller triangle in the centre, G H I. which divides or resolves the larger inverted triangle, D E F, after the manner explained in the former figure. First, then, the central triangle G H I. resolved into its elements according to the first figure, will be equal to eight right angles, or ⌐¬, and these are equal in amount to those contained in the Tetrahedron—a solid figure contained under four equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of three plane acute angles). on account of its lightness, as well as its acute and pyramidal form, is used by the Platonists to express the element *Fire*. *2dly*. The two larger triangles A B C, D E F, considered without regard to their intersections, and resolved upon the foregoing principle, will be = 2 ⌐¬ , or 16 right angles, which are equal in amount to those contained in the Octahedron, a solid figure comprised of eight equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of four plane acute angles), being next in lightness and

acuteness to the Tetrahedron, was used by the Platonists to express the element *Air*. 3*dly*. The triangles A B C, D E F, and G H I (*i.e.*, the two larger and the small central triangle), considered without regard to intersections, and resolved by the same rule, will be found = 3 ⌐¬, or 24 right angles which are equal in amount to those contained in the Cube, a solid figure contained by six equal squares. This body (each of the solid angles of which is formed by the union of three plane right angles), being the most substantial in its form, as well as the firmest and most immovable on its basis, of all the solids, was used by the Platonists to express the element *Earth*. 4*thly*. Consider now the inverted triangle D E F, as divided into 4 lesser ones by the central triangle G H I, and add to these the other large triangle A B C. These five triangles, considered again without regard to intersection, and resolved in the same manner as before, will be = 5 ⌐¬, or 40 right angles, which are equal in amount to those contained in the Icosahedron, a solid body bounded by 20 equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of 5 plane acute angles), being the heaviest of the solids contained by

triangles, and the next in weight and substance to the Cube, was used by the Platonists to express the element *Water*. Thus, 1*st*, the central triangle G H I = , is equivalent to the Tetrahedron, which expresses the element *Fire*. 2*d*, the two large triangles A B C, D E F, = 2 , are equivalent to the Octahedron, which expresses the element *Air*. 3*d*, the 3 triangles A B C, D E F, G H I, = 3 , are equivalent to the cube which expresses *Earth*. 4*th*, the 5 triangles A B C, E G I, F H I, D G H, and G H I = 5 , are equivalent to the Icosahedron, which expresses *Water*. Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them; that planes required one such medium, and solids two. Therefore, the Deity constituted two intervening elements between fire and earth, viz., air and water, in such a manner that there might be an exact analogy between the four, *i.e.*, as fire is to air, so is air to water, and as air is to water, so is water to earth; thus forming a regular and harmonious gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse. Now all the elements except the earth are

without form in themselves; yet, in order to assist the mind in arranging its ideas, it is necessary to attach some form to them. Therefore, since the elements are bodies, and all bodies are solid, and bounded by superficies which consist of triangles either equilateral or otherwise, the Platonic theory assigned to each of the four elements the form of a solid, bounded by plane surfaces constituted of triangles; for although one of those solids is bounded by squares and another by pentagons, yet it will be evident that equilateral rectilineal figures may be resolved into as many triangles as the figures have sides united by their vertices in a common centre (*See Figs.* 1 *and* 2). Having thus stated the general outline of the Platonic theory, we proceed to show that, by the assistance of the Key ⊢┴┤, the Jewel forms by its various triangles and intersections an equivalent in geometrical value for the five regular solids expressing the four elements and the sphere of the Universe. The hermetic ┬ was a most ancient hieroglyphical representation of the Deity, and consequently the triple ┬ denotes His triunessence, and in geometrical value is eight right angles, viz., two on each of the exterior lines, and two at the point of union in the centre.

In this figure (*Fig.* 3), which is similar to that in which the six lights are arranged, there will be found a geometrical value equivalent to the ⊢┴┤, for since the interior angles of every triangle are together equal to two right angles, the whole triangle here displayed resolves itself into four equal and equilateral triangles; that is, three (*a b c*) on the extremities, and a fourth (*d*) by their union at the centre. It follows, therefore, that the triangle thus resolved is equal to eight right angles, and consequently to one ⊢┴┤. It now remains to find an equivalent in the R. A. Jewel for the solid expressing the sphere of the Universe, which is the Dodecahedron, a solid body bounded by 12 equal and equilateral pentagons. (*See Fig.* 5.) The 6 small triangles round the circumference of the Jewel (formed by the intersections of the 2 larger triangles), together with the central triangle G H I, if resolved in the same manner as the former, will be found to be = 7 ⊢┴┤, or × 8 = 56 right angles; to these add the external angles of the before-mentioned 6 triangles, formed by the intersections of the 2 larger triangles = 16 right angles. For since the exterior angle of every triangle formed by producing one of its sides is equal to 2

interior and opposite angles, and every angle of one equilateral triangle is equal to one third of the 2 right angles, therefore each of these external angles will be equal to two thirds of right angles; and as they are 12 in number, their amount in right angles will be 16, $\frac{2}{3}$ of 2 = $\frac{4}{3}$ = $1\frac{1}{3}$ × 12 = 16. Then 16 added to the before-mentioned 56 right angles will make 72. But by a corollary to the 32d Prob. of the 1st Book of Euclid, the interior angles of every rectilinear figure are equal to twice as many right angles—4 as the figure has sides; hence the interior angles of the 5-sided figure, called a pentagon are 10 — 4 = 6 right angles; whence the solid figure called a Dodecahedron being contained by 12 equal and equilateral pentagons, its amount, in right angles, will be 12 × 6 = 72, corresponding with the number of right angles contained in the 7 triangles before-mentioned, and the 12 exterior angles of intersections. Thus the Dodecahedron (each of the solid angles of which is formed by the union of 3 plane *obtuse* angles), approaching nearer to the form of a sphere than any of the other solids bounded by plane superficies, was used by the Platonists to express the sphere of the *Universe.*

Thus it is proved, by the assistance of the Key ⊢┴┤ ,that the R. A. Jewel is equivalent to the five geometrical solids, which were used by the Platonists to express their 4 elements and the sphere of the *Universe.* In conclusion, let our attention be directed to the fact that the R. A. Jewel thus presents us with an emblem of those great attributes of the Deity—his eternity and triunessence. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the ⊢┴┤ ; while by the equivalent we find in those parts for the 5 solids expressing the 4 elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, who first formed the elements out of nothing, and from them constituted that mighty frame within whose comprehensive sphere are included myriads of worlds, each containing millions of animated beings dependent on His will and mercy. The Jewel which every Companion wears on his breast should inspire him with profound veneration for that Incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its birth; whose Infinite Wisdom directs, and whose

unspeakable Goodness preserves and blesses, every work that has proceeded from His Hands.

The Companion's Jewel of the Royal Arch is a double triangle, sometimes called the Seal of Solomon, within a circle of gold; at the bottom is a scroll bearing the words, *Nil nisi clavis deest* — "Nothing is wanting but the Key;" and on the circle appears the legend, *Si talia jungere possis sit tibi scire possis*— "If thou canst comprehend these things, thou knowest enough." On the triangle is inscribed, Ευρηκαμεν—*invenimus cultor dei civis mundi*--"We have found the worship of God, O citizen of the world." On the reverse of the circle are engraven the words, *Deo, regi, et fratribus; honor, fidelitas, benevolentia*--"For God, king, and the brethren; honour, fidelity, and benevolence;" and on the reverse of the triangles, *Wisdom, Strength, Beauty, Peace, Concord, Truth.* Within these is another triangle, with the sun in the centre, irradiated; a pair of compasses issue from the sun, suspending a globe representing the earth, beneath these is ⊢┴┤, the triple Tau, signifying, among other occult things, *Templum Hierosolyma*, the Temple of Jerusalem. It also means *Clavis ad*

Thesaurum—"A key to a treasure"—and *Theca ubi res pretiosa deponitur*—"A place where a precious thing is concealed," or *Res ipsa pretiosa*—"The precious thing itself." It is usual to add on the scroll the date of the exaltation of the wearer to the Companionship of the Holy Royal Arch.

The Official Jewels in the Royal Arch are as follows:—The *First Grand Principal* has a jewel, a crown *rayoné*, between a pair of compasses, with two equilateral triangles interlaced; the *Second Grand Principal* the same, with an eye *rayoné*; the *Third Grand Principal*, an open book, and the same; *Grand Superintendent* (equivalent to Prov. G. M.), an equilateral triangle on a plate, supporting a circle, displaying two equilateral triangles, interlaced in the midst of which is another equilateral triangle *rayoné*; *Princ. Z.*, a crown *rayoné*, on and within an equilateral triangle; *P. H.*, an eye of the same, within the same; *P. J.*, an open book of the same, within the same; *Past Princ. Z.*, a circle bearing a triangle of the same, and a crown of the same; *Past H.*, a circle of the same, with triangle and eye of the same; *Past J.*, a circle of the same, with triangle and book of the same; *Scribes*, cross pens on

a triangle of the same; *Principal Sojourners*, a square *rayoné* on a triangle of the same; *Assistant Sojourners*, a square without the rays, on a triangle of the same; *Treasurer*, a key on a triangle; *Registrar*, a pen and scroll, with triple tau seal on a triangle; *Standard-Bearer*, a standard, with triple tau within a six-pointed star on a triangle; *Sword-Bearer*, crossed swords on triangle; *Stewards*, a triangle; *Master of Ceremonies*, cross rods and wreath on a triangle; *Organist*, a lyre on a triangle; *Janitor*, a sword.

END OF THE EXPLANATION OF THE R. A. JEWEL.

Charge given when the Chapter is closed, but before the Comps. have separated.

Z.—You are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard forcibly and so frequently inculcated in our meetings. Be ye therefore diligent, prudent, temperate, and discreet; remember also that around our altar you have solemnly and repeatedly engaged yourselves to befriend and relieve with unhesitating cordiality, so far as shall be in your power, every Br. who shall need your assistance, that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation, to vindicate his character when wrongly traduced, and to suggest in his behalf the most candid, favourable, and palliating circumstances in extenuation of his conduct, even when it is justly reprehended; that

the world may observe and feel how truly Masons love one another. These generous principles ought to extend beyond the limited arena of our own society, for every human being has a claim upon your kind offices, so that we enjoin you to do good unto all, but more especially to the household of the faithful. By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendship, by uniformly just, amiable, and virtuous deportment, we charge you to manifest the beneficial effects of our ancient and hon ourable institution; and let it not be supposed, Bn., that you will labour in vain, or spend your strength for nought, for your work will be with the Lord, and your recompense with God. Finally, Brethren, be ye all of one heart and one mind, love one another, and live in peace; and may the God of love and peace delight to dwell with you, and to bless you.

END OF THE CHARGE, R. A. DEGREE.

The Ceremony of Installing the Principals, with the Investiture of the Officers, and the Addresses.

Principal Z.

Chapter being opened in the usual form, Z. requests all below the rank of Installed P. Z. to retire.)

Z.—By virtue of the confidence reposed in me, I declare this a Conclave of Installed Ps. (*K...s.*)

P. P. Z.—M. E. Z., I have the honour to present our worthy Comp. A. B., who has been selected to fill the distinguished office of P. Z. of this Chapter.

(*The Z., or 1st Principal, is presented in the East as in Craft Lodge, and the Installing M. E. Z. then addresses him.*)

M. E. Comp., I congratulate you on the honour conferred on you by the Chapter, who, no doubt in consideration of the many services you have rendered, and the

requisite knowledge you possess, have selected you to preside over them as 1st Principal. The manner in which you have discharged the duties of the various offices to which you have been called in the different Degrees of Freemasonry sufficiently proves your zeal, and is an earnest of your future exertions.

Let me, however, impress on your mind, that the further you advance into Freemasonry, and the higher you are elevated in rank, the more important are the duties and services expected from you. To fill the chair of Z. is the highest honour which a Chapter can confer on any of its members, and the companions have, therefore, a right to expect that, as well out of the Chapter as when in it, their Principal will set an example of religious and moral rectitude worthy of imitation. It is by such demeanour you may expect in return that homage and respect which are due to the exalted rank with which you are about to be invested, and by which alone you will gain the good-will and affection of your Companions.

It is now, however, my duty to inquire of you, in this august assembly of Installed First Principals, whether you are ready and willing to undertake the office of Z. of the

Order, and to the best of your abilities discharge the duties thereof?

ANSWER.—I am.

Thus assured, I will thank you to advance..... You will now kneel at the front of the p.....l, place both hands on it, repeat your name at length, and say after me :—

OBLIGATION.

I, A. B., in the presence of the Almighty, Eternal, and Omniscient God, and upon His sacred and mysterious Name, and before this august assembly of chiefs and elders of the supreme Degree of the H. R. A., regularly convocated and assembled, of my own free-will and accord do solemnly promise and swear that I will never divulge any of the secrets or mysteries restricted to the office and rank of Z. of this Order to any one in the world, unless it be to him or them who shall be justly and lawfully entitled thereto, according to the ancient regulations of the Order, and then only in a Conclave of Installed Principals of a regularly constituted Chapter. I further solemnly promise that in the discharge of the duties of Z. I will preserve impartiality, and that I

will not concur in appointing a Comp. to a subordinate Office unless he shall be duly qualified. I promise to act in conjunction and unity with the other two Principals of the Chapter, in supporting the dignity of the Order, in promoting obedience to our ancient laws and regulations, and in preserving that bond of union and fraternal love which is the foundation of our whole Masonic structure. So help me T. T. A. L. G. M. H., and keep me firm and faithful in this my great and solemn O. B. as Z. of the Order.

Z.—As a pledge of your fidelity to that O. B. you have so solemnly called on God to witness, I will thank you to seal it thrice with your lips on the.....(*Done.*) (*Z. raises Cand. with both hands, and says*—)

Z.—Rise, newly obligated Z. of the Order. (*Obligated Z. advances to the E., and kneels before the Principals.*)

Z.—You will now attend to the portions of Scripture selected for the ceremony of your Installation.

Z.—(*Reads* 1 *Samuel, chap. xvi., v.* 1—13. "*And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over*

Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

"*And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.*

"*And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.*

"*And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?*

"*And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.*

"*And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.*

"*But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*

"*Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.*

"*Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.*

"*Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.*

"*And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

"*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.*

"*Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah.*"

(*Anoints at the appropriate place.*)

Z.—(*Reads Exodus, chap. iii., v.* 6 *and* 14; *Exodus, chap. vi., v.* 3; *Psalm lxviii., v.* 4. "*Moreover he said, I am the God of thy father, the God of Abraham, the*

God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God."

"*And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*"

"*And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.*"

"*Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name JAH, and rejoice before Him.*")

Z.—Comp. A. B., we learn from the sacred vol. that God is no respecter of persons, and we find in the portion of it now read, that the Almighty judges not from outward appearance: He looks to the hearts of men; therefore was it that He selected David to be anointed, and vested him with kingly power. You have been selected by your Comps. in open Chapter assembled, and this day called to and prepared according to the ancient rites of our Order, to enter on that princely rank and office held by your illustrious predecessors. And may God, the great I AM, whose name and eternal

existence are indicated by the sacred W. itself, preserve you now and evermore.

P. P. Z.—So mote it be.

Z.—Let us now join in prayer.

PRAYER.

Z.—We unite in hearty thanks to Thee, Oh, G. A. O. T. U., for all the blessings received from Thine inexhaustible store. Grant that our labours this day may produce the fruits of wisdom, sanctity, and love, and grant that while we are endeavouring to preserve an earthly temple to Thy name and service, we may attain and follow the path that leads to Thine eternal Temple, where peace and glory reign for ever and ever.

P. P. Z.—So mote it be.

Z.—It is now time to invest you as a First Prin. of the Order. The Scarlet Robe with which you are invested is an emblem of imperial dignity. It is meant to remind you of the paternal concern you should ever feel for the welfare of the Order, and the ardent zeal with which you are to endeavour to promote its prosperity.

In presenting to you the Crown, which is an emblem of royalty, I must remind

you that to reign sovereign in the hearts and affections of men is far preferable than to rule over their lives and fortunes, and that to enable you to attain that pre-eminence with honour and satisfaction to yourself, you must subject your own passions and prejudices to the dominion of reason and charity.

Let the bright example of your illustrious predecessors in the grand Council of Jerusalem stimulate you in the faithful discharge of your duties, as well secular as Masonic; so that when the King of Kings shall summon you to His immediate presence, from His hand you may receive a crown of glory which will never fade.

I now invest you with the Collar, to which is attached the Jewel of your office, namely,..... The S... is..... The W... is....., which you will ever respect and revere. This W. you will repeat to yourself in silence, when you salute your S. at the opening of Chapter.

I now present you with your S., which it an emblem of regal power and dignity.

I place you in the chair of Z., and may God grant you a portion of His wisdom and power to enable you to rule and govern, and to perform all the duties of your exalted office.

Z.—Admit all Second Ps. and Past Second Ps.

Principal H.

(*The Prin. H. Elect is presented in the usual form. The installing officer thus addresses him:*—)

Z.—E. Comp., it cannot but be satisfactory and gratifying to your feelings, as a member of this Sub. Deg., that as a Comp., and in the discharge of your duties as Third P. of the Chapter, you have succeeded so as to meet with the approbation of its Members, and the best testimony of their respect and gratitude towards you has been manifested by their selection of you to fill the dignified and more elevated situation of the Second Chair. At your installation on a former occasion, the duties of a P. of a R. A. Chapter were impressed on your mind, and, I am happy to say, successfully; I shall not, therefore, now repeat them, as I am under the fullest conviction that you will never deviate from that path of rectitude which has led you to further honour and preferment. Before, however, I can have the gratification of placing you in the Chair of your predecessor, it is my duty to demand of you a

solemn engagement as H. Elect. Are you prepared to take it?

ANS.—I am.

Z.—Thus assured, I will thank you to advance ... You will now kneel on both knees at the south or left side of the p...l, place your right hand upon it, repeat your name at length, and say after me:—

OBLIGATION.

I, A. B., in the presence of the All-merciful and Omnipotent God, and of this Holy Conclave of Installed Ps., of my own free will and accord do hereby and hereon most solemnly promise and swear strictly to adhere to the different engagements entered into by me during the progress of my Masonic career, provided they be consistent with the ancient landmarks of the Order. But, above all, I do most solemnly promise and vow, under the penalty of my former O. Bs., never to divulge any or either of the secrets or mysteries restricted to the rank and office of a Second P. of a Chapter, to any one in the world, unless it be to a true and lawful Comp. of this sublime Degree, who shall have previously been installed in the Chair of J., duly elected and appointed by his Comps.

in open Chapter assembled to the Chair of H., and obligated in a Conclave of Installed Principals, duly authorised by the Supreme Grand Chapter to meet as such. I do further promise, before this august assembly, to exert my utmost to discharge the duties of the office to which I have been elected to the best of my abilities. And I pray T. T. A. L. G. M. H. that He will, by His strength, support me in my endeavours to keep me faithful to this my solemn O. B.

Z.—As a pledge of your fidelity to that O. B. you have so solemnly called on God to witness, I will thank you to seal it with your lips twice on ..... (*Done.*)

(*Z. raises Can. with ....., and says* :—)

Z.—Rise, newly obligated H. of the Order.

Z.—You will now attend to the portions of Scripture selected for the ceremony of your Installation.

(*H. Elect is then placed in a kneeling posture before 2d Chair.*)

(*P. H. reads* 1 *Samuel, chap. iii., v.* 1—21; *Exodus, chap vi., v.* 6, *and chap. xiv., v.* 21—27; *Genesis, chap. xvii,, v.* 1, *and chap. xxxv., v.* 11.)

"*And the child Samuel ministered unto the Lord before Eli. And the word of the*

Lord was precious in those days; there was no open vision.

"*And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;*

"*And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;*

"*That the Lord called Samuel: and he answered, Here am I.*

"*And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.*

"*And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.*

"*Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.*

"*And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.*

"*Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy*

servant heareth. So Samuel went and lay down in his place.

"*And the Lord came, and stood, and called as at other times, Samuel, Samuel Then Samuel answered, Speak; for thy servant heareth.*

"*And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.*

"*In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.*

"*For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.*

"*And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.*

"*And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision.*

"*Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.*

"*And he said, What is the thing that the LORD hath said unto thee? I pray*

thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

"*And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.*

"*And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.*

"*And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.*

"*And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.*"

"*Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burden of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.*"

"*And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.*

"*And the children of Israel went into the midst of the sea upon the dry ground: and*

the waters were a wall unto them on their right hand, and on their left.

"*And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.*

"*And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,*

"*And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.*

"*And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.*

"*And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.*"

"*And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*"

"*And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.*")

H.—E. Comp., in a previous part of the ceremony, you called on the M. H. to support you by His strength, and to keep you faithful to your O. B. In the texts just read to you we have an ample record of His mighty acts, and of His readiness to assist those of His creatures who love, fear, and obey Him. Let me, therefore, exhort you to a strict adherence to His will and word, and ever be ready to say, in the language of His elect, "Speak, Lord, for Thy servant heareth;" His arm is ever stretched out to succour and assist us when duly called upon; His bounty is not confined; therefore let us with awe and reverence bend before His holy name and say:—

PRAYER.

Almighty Father, who in hours of peril and persecution didst assist the people of Israel and subdued their enemies, bestow on us the continuance of Thy kindness and protection; let the knowledge of Thy goodness and power inspire us with grati-

tude for the manifold blessings we have already received, and grant that during our sojourn in this world of sin we may overcome the powers of darkness and live according to Thy will and commandments, to our own salvation, and to the honour and glory of Thy holy name.

P. P. Z.—So mote it be.

(*The Cand. is raised.*)

Z.—It is now time to invest you as a Second Prin. of this Chapter. The purple robe, with which you are invested, is an emblem of union,—purple being formed by the union of blue and red, which are the adopted and appropriate colours of the Royal Arch and the Craft Degrees. It is calculated to remind you that the harmony and unanimity of your Chapter should ever be your constant aim. To this end you are studiously to shun and avoid occasions of giving offence, nor ever countenance anything that may lead to division or disunion. You are, by all means in your power, to endeavour to establish a permanent union among all Orders and Degrees in Freemasonry; and, as the glorious sun at its meridian splendour dispels the mists and clouds which obscure the horizon, so may your exertions tend to dispel the gloom of jealousy and

discord when and wherever it may arise.

I now invest you with this ribbon, to which is attached the jewel of your office —namely ..... The S. is ..... The W. is ..... This W. you are to repeat to yourself, with a short ejaculation to the M. H., when you salute your S. when opening Chapter.

I now deliver to you this S., which is an emblem of power and dignity.

I place you in the Chair of H., and may God grant you a portion of His wisdom and power to enable you to assist in ruling and governing the Chapter.

H.—Admit all P. Js. and P. P. Js.

Principal J.

(*The Prin. Elect is admitted and received by two Installed Prins., or Pt. Prs., the first of whom thus addresses him :*—)

Z.—Ex. Comp., having been elected by your Comps. in open Chapter to the high office of Third Principal of this Chapter, you have now a right to claim admission to our holy Conclave ; but as you can be received among the rulers of our Order only by passing through the ceremonies

of Installation, I demand of you whether you are desirous of receiving that benefit?

J. ELECT.—I am.

Z.—I must remind you that on no account can any one be admitted among the Chiefs of our Order, unless he has previously been regularly Installed, and served as W. M. of a Craft Lodge. I have therefore to demand of you the proofs of your possessing this indispensable qualification.

(*J. Elect gives such proof.*)

(*The Prin. Z. then gives certain directions, and repeats*—)

Z.—Wash you, make you clean; put away the evil of your doings from before thine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed.

(*The Prin. Z. then requires the Can. to join in the following prayer:*—)

PRAYER.

Z.—O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants who desire to fear Thy name; and prosper, I pray Thee, Thy servant this day, and grant him mercy in Thy sight.

P. P. Z.—So mote it be.

(*The Can. is led to the W. of the Ch., facing the A., and he is thus presented.*)

P. P.—Most Ex., I present to you, and to this holy Conclave of Installed Principals, our Ex. Comp., A. B., J. Elect of this Chapter, who now presents himself duly prepared by ..... and prayer to receive at your hands the benefit of Installation.

Z.—Ex. Comp., we will with pleasure attend to your recommendation.

(*The Principals resume their seats.*)

Z.—I congratulate you on the honour thus conferred on you by your Comps. in open Chapter assembled; it is a proof that your zeal and fidelity as a Mason, as well as your character and conduct as a man, are approved and acknowledged by them. It is my duty, however, to inquire of you—1st. Whether you are ready and willing to undertake the high office to which you have been elected, and to discharge the duties thereof with integrity and zeal?

2dly. Do you promise to maintain and cause to be maintained, so far as lies in your power, the Laws and Regulations of the Supreme Grand Chapter, as well as those established for the Government of this Chapter?

3rdly. Do you promise to act and co-

operate with the two other Principals in supporting the dignity of the Order, and the peace, harmony, and unity of the Chapter over which you are about to preside?

4thly. Do you promise to administer justice with impartiality, to reprove the disobedient with firmness and reason, but never to forget that mercy is the heavenly attribute of Him to whom our sacred temple is dedicated?

Lastly. Are you ready and willing to take a solemn obligation never improperly to disclose any of the Masonic secrets which may now or hereafter be intrusted to you as a Principal of a Chapter?

(*The Can. expresses his assent to each of these questions with the S. of F.*)

Z.—You are now about to approach the altar hallowed by that sacred and mysterious N., which was declared to our G. M. M. from the B. B. Imitate, therefore, his pious example, and put off thy S. from off thy F., for the place on which thou standest is H. G. You will now with R. approach the A. Repeat your name at length, and say after me—

OBLIGATION.

I, A. B., in the presence of the Almighty, All-merciful, and Omnipresent

God, and in this H. Conclave of Installed Principals, of my own free will and accord do hereby and hereon most solemnly promise and swear never to reveal any or either of the secrets or mysteries restricted to the rank and office of a Third P. of a Chapter of the sublime Degree of the H. R. A. to any one whomsoever, unless it be to a duly Installed Principal, or to a true and lawful Comp. who shall have been duly and legally elected in open Chapter to that exalted rank, nor in any place whatsoever, except with the assistance of two or more regularly Installed Principals, and in a Conclave duly convened for that purpose. I further solemnly swear that I will ever maintain, and cause to be maintained, the Laws and Ordinances of the Supreme Grand Chapter, and conform to the established rites and ceremonies of the Order, and that I will never admit any Member or Candidate for Exaltation to this sublime Degree, unless with a strong conviction that he or they shall be worthy of that honour, and be otherwise duly qualified. To these several ..... I swear fidelity, under the penalty of my former O. Bs., and I pray the T. T. A. L. G. M. H. to keep me steadfast in this my voluntary and solemn O. B.

Z.—As a pledge of your fidelity to that O. B. you have so solemnly called on God to witness, I will thank you to seal it once with your lips on the ..... (*Done.*)

(*Z. raises Can. with ..... and says:*—)

Z.—Rise, newly-obligated J. of the Order.

(*The J. Elect is then raised and placed before the J. chair, kneeling, and directed to attend to the different portions of Scripture to be read. P. J. reads Leviticus, chap. viii., v.* 1—12. *Numbers, chap. xvi., v.* 46—48. *Genesis, chap. xxxiii., v.* 20.

"*And the Lord spake unto Moses, saying,*

"*Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;*

"*And gather thou all the congregation together unto the door of the tabernacle of the congregation.*

"*And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.*

"*And Moses said unto the congregation, This is the thing which the Lord commanded to be done.*

"*And Moses brought Aaron and his sons, and washed them with water.*

" *put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.*

" *And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.*

" *And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.*

" *And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.*

" *And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.*

" *And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.*"

" *And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly to the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.*

" *And Aaron took as Moses commanded,*

and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

"*And he stood between the dead and the living, and the plague was stayed.*"

"*And he erected there an altar, and called it El-elohe-Israel.*")

(*J. applying oil and censer at the passages, and then addressing J. Elect as follows:*—)

J.—Worthy Comp., at your initiation into F. Masonry you were recommended to study the vol. of the Sacred Law as a guide to your faith, and I have no doubt, by the progress you have made in the different Degrees of the Order, that you have strictly adhered to this recommendation, I shall, therefore, not detain you by any attempt of mine to explain or expound those portions of Scripture that have just been read to you. It is sufficient for me to observe that our G. M. Moses has handed down to us and our posterity the records of our Almighty Father, thus amply evinced by sending His highest into the midst of the dying and the dead to stay the plague with which he had visited His sinful people.

Let me now invite you to join in solemn prayer.

PRAYER.

All-merciful and Almighty Father, who hast assisted us this day to number this our Comp. among the rulers of our Order, grant that his life and actions may be guided and governed by Thy Holy Word and power. Assist him, we beseech Thee, and inspire him and us with humility, obedience, and gratitude for the manifold mercies we have already received. Let not that mercy shewn to Thy earlier people be withheld from us, but, after the closing hour of our existence, may we be numbered among those elected by Thy goodness into the mansions of Eternal Bliss and Glory, there to enjoy Thy Glorious Majesty to all eternity.

P. J.—So mote it be.

Z.—It is now time I should invest you with the insignia of your office. The colour of the robe with which you are invested is blue, which is one of the most beautiful and durable in nature. It is the adopted and appropriate colour of our ancient Bn. in Craft Masonry, for it is the distinguishing characteristic of our Institution that it has stood the test of ages, and that it is as much distinguished by the

durability of its material or principle as by the beauty of its superstructure. This colour is an emblem of universal Benevolence and Friendship, and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of Heaven itself. Let this M..... remind you of the dignity of the office you sustain; and let its inscription impress on your mind a sense of your dependence upon G., and show you that perfection is not attainable on this side of the grave, but that perfect holiness belongeth but unto G. alone.

The B. P. with which you are invested is an imitation of that worn by the H. P. on great and solemn occasions, and on which were engraven the names of the Twelve Tribes of Israel. over which he bore sway. Let this remind you of your O. B., both as to secrecy and obedience to our Ancient Laws and Regulations, and teach you that the honour and welfare of your Ch. and its members, should ever be engraven on your heart.

I now invest you with this R....., to which is attached the Jewel of your office, viz. ..... The S. is ..... The W. is ..... which signifies .....

This W..... you are to repeat to your-

self, with a short ejaculation to the M. H. when you salute your S..... at opening Chapter.

I now deliver to you this S....., which is an emblem of power and dignity.

I place you in the chair of J., and may G. grant you a portion of His wisdom and power to enable you to assist in ruling and governing this Chapter.

Z.—I now declare this conclave of Installed Ps. closed. (*K...k.*) Let the Comps. be admitted. (*Done.*)

(*The officers of the Chapter are now appointed and elected, when Addresses somewhat as follow may be delivered.*)

Scribe

P. Z.—Comp. A. B., it gives me great pleasure to invest you with your badge of office as Scribe E. of this Chapter, to which you have been elected. The qualifications which should recommend anyone to that office are promptitude in issuing the notifications and orders of the superior officers, punctuality in attending the meetings of the Chapter, correctness in recording their proceedings, judgment in discriminating between what is proper and

improper to be committed to writing, regularity in making the returns to the G. Chapter, general integrity and fidelity. The possession of these good qualities, I presume, has designated you as suitable for that office, and I cannot entertain a doubt but that you will discharge its duties beneficially to the Chapter and honourably to yourself.

Scribe N.

P. Z.—Comp. A. B., I have great pleasure in investing you with this jewel of your office as Scribe N.: it is your duty to attend to the reception of candidates for our mysteries, and the admission of visitors from other Chapters; you will be careful that none are admitted but such as have proved their title to our friendship; you will also assist Comp. E. in the discharge of the important duties of his office.

Principal Soj.

P. Z.—Comp. A. B., I have great pleasure in investing you with the jewel of your office of P. S., which has been cor

fided to you by the Comps. Though subordinate in degree, it is equal in importance to any in the Chapter, that of your chief alone excepted. Among the duties required of you, the preparation and introduction of candidates are not the least. In our intercourse with the world experience teaches us that first impressions are often the most durable and the most difficult to eradicate, so it is of great importance that those impressions should be correct and just; hence it is essential that the officer who sustains the station assigned to you should possess a thorough knowledge of its various duties, and execute them with that promptitude and propriety of deportment which will give them their proper effect. Your robe of office, with which I now invest you, is an emblem of purity of life and rectitude of conduct, your past exertions are a pledge of your future assiduity in the faithful discharge of your duties. You will now name your first and second Sojs.

Assistant Sojs.

P. Z.—Comps. A. B., C. D., you are appointed First and Second Assist. Sojs.

in this Chapter, and I invest you with the collars and jewels of your offices. It will be your duty to assist the P. S. in the discharge of the important duties of his office. I doubt not but your conduct will be such as will merit the applause of your Comps. and lead to further advancement in our sublime Order. I invest you with these robes of pure white, emblematical of innocence and truth.

reasurer.

P. Z.—Comp. A. B., you are elected Treasurer of this Chapter, and I have the pleasure to invest you with the badge of your office; the qualities which should recommend a treasurer are accuracy and fidelity Accuracy in keeping a fair and correct account of all receipts and disbursements; fidelity in carefully preserving and rendering account of the property and funds of the Chapter. I am certain that your respect for the institution, your attachment to the interests of your Chapter, and your regard for the good name you have, will prompt you to the faithful discharge of the duties of your office.

Stewards (if any)

P. Z.—Comps. **A. B.**, C. D., you have been appointed Stewards of this Chapter, and I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience of the Chapter, previous to the time appointed for meeting. You are to see that the necessary refreshments are provided, and all your Comps., and particularly visitors, suitably accommodated and supplied; you are to be prudent and frugal in your disbursements, and careful that no extravagance or waste is committed in your department, and when you have faithfully fulfilled your Stewardship here below, may you receive from heaven the happy greeting, "Well done good and faithful servant."

Janitor.

P. Z.—Comp. A. B., you are appointed Janitor of this Chapter, and I invest you with this implement of your office; as the sword is placed in the hands of the Janitor to enable him effectually to guard against

the approach of cowans, and suffer none to pass or repass but such as are duly qualified, so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, or deed, and preserving a conscience void of offence towards God and man. You are to see that the clothing, implements, and furniture are in suitable array when required for use, and properly cared for at other times. I trust that a just regard for the honour and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you.

ess to the Principals.

A. Z.— M. E. Comps., the members of this Chapter have elected you to the most important offices it is in their power to bestow; this expression of their esteem and respect should draw from you corresponding sensations, and your demeanour should be such as to repay the honour they have so conspicuously conferred upon you,

by an honourable and faithful discharge of the duties of your respective offices. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the Institution will be generally found to rise or fall as the character and conduct of its principal officers are estimable or censurable. You have accepted a trust to which is attached a weight of responsibility that will require all your efforts to discharge honourably to yourself and satisfactorily to the Chapter; you are to see that the officers are capable and faithful in the exercise of their offices, should they lack ability you are expected to supply their defects; you are to have a careful eye over the general conduct of your Chapter, see that due order and subordination are observed on all occasions, and that a due solemnity be observed in the practice of our rites; in fine, you are to be examples to your officers and members which they need not hesitate to follow; thus securing to yourself the favour of heaven and the applause of your Brethren and Comps.

s to Officers generally.

Z. — Comps. in Office, precept and example should ever advance with an equal pace; those moral duties which you are required to teach unto others, you should never neglect to practise yourselves. Do you desire that the demeanour of your equals and inferiors towards you should be marked with deference and respect, be sure that you neglect no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire distinction among your companions, be sure that your claims for preferment are founded on superior attainments, let no ambitious passion be suffered to induce you to envy or supplant a Companion who may be considered as better qualified for promotion than yourself; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline, ever remembering that he who faithfully performs his duty even in a subordinate station is as justly entitled to esteem and respect as he who is entrusted with supreme authority.

ss to Chapter at large.

Z.—Comps., the exercise and management of this sublime Degree of Masonry in this Chapter, hitherto, has been so highly appreciated, and its good reputation so well established, that I must presume these considerations alone, were there not others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honourable character; but when to these is added the pleasure which every philanthropical heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic charity, which is the great object of this sublime Institution, I cannot doubt but your future conduct, and that of your successors, will be calculated still further to increase the lustre of your justly-esteemed reputation. May your Chapter become beautiful as the Temple of Solomon, peaceful as the Ark, and sacred as its M. H. P.; may your oblations of piety and praise be grateful as the Incense, your love warm as its flame, and your charity diffusive as its fragrance, may your hearts be pure as its Altar, and

your conduct acceptable as its Offering. May the exercise of your charity be constant as the returning wants of the distressed widow, and the helpless orphan; may the approbation of Heaven be your encouragement, and the testimony of a good conscience your support; may you be endued with every good and perfect gift while travelling the thorny path of life, and finally admitted within the Heavenly Temple to full enjoyment of life eternal.

P. P. Z.—So mote it be.

END OF THE CEREMONY OF INSTALLING THE PRINCIPALS, R. A. DEGREE.

Grace before R. A. Banquet.

Benedictus, Benedicat.
(May the blessed One bless.)

Grace after R. A. Banquet.

Benedicto, Benedicatur.
(May the blessed One be blessed.)

QUESTIONS.

Z.—How many ancient Lodges are there?

P. S.—Three, M. E.

Z.—What were they?

P. S.—The first, or Holy Lodge; the second, or Sacred Lodge; and the third, the Grand or Royal Lodge.

Z.—Where was the first or Holy Lodge held?

P. S.—At the foot of Mount Horeb, in the wilderness of Sinai.

Z.—Who were the Principals of the Holy Lodge?

P. S.—Moses, Aholiab, and Bezaleel.

Z.—Where was the second or sacred Lodge held?

P. S.—In the bosom of the Holy Mount Moriah.

Z.—Who were the Principals of the second or Sacred Lodge?

P. S.—Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff.

Z.—Where was the third or Grand Lodge held?

P. S.—In the temple of Jerusalem.

Z.—Who were the Principals of the third or Grand Lodge?

P. S.—Zerubbabel, Prince of the people; Haggai, the prophet; and Jeshua, son of Josedech the high priest.

THE MYSTIC WORD.—By J. F. STANDFIELD

When orient wisdom beamed serene,
And pillared strength arose;
When beauty tinged the glowing scene,
And faith her mansion chose;
Exulting bands the fabric viewed;
Mysterious powers ador'd,
And high the triple union stood,
That gave the mystic word.

Pale envy withered at the sight,
And frowning o'er the pile,
Called murder up from realms of night,
To blast the glorious toil.
With ruffian outrage joined in woe,
They form the league abhorred;
And wounded science felt the blow
That crush'd the mystic word.

Concealment, from sequestered cave,
On sable pinions flew,
And o'er the sacrilegious grave
Her veil impervious threw.
The associate band in solemn state
The awful loss deplored,
And wisdom mourned the ruthless fate
That whelmed the mystic word.

At length, through time's expanded sphere,
Fair science speeds her way,
And, warmed by truth's refulgence
Reflects the kindred ray.
A second fabric's towering height
Proclaims the sign restor'd,
From whose foundation, brought to light
Is drawn the mystic word.

To depths obscure the favour'd trine
A dreary course engage,
Till through the arch the ray divine
Illumes the Sacred Page!
From the wide wonders of this
Our ancient signs restored;
The Royal Arch alone displays
The long lost mystic word.

The Lecture

OF

THE SUPREME ORDER

OF

The Holy Royal Arch

THE VARIOUS SECTIONS AND CLAUSES COMPLETE

TO WHICH IS ADDED,

The Ceremony of Constituting And Consecrating a New R. A. Chapter.

(NOW FIRST PRINTED.

Uniform with "The Perfect Ceremonies of the Supreme Order of the Holy Royal Arch"

PRIVATELY PRINTED FOR A. LEWIS.
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Royal Arch Lecture.

Historical Notes.

AT the present day, there is no degree so popular in England and America as the Companionship of the Holy Royal Arch of Jerusalem; and its system has been so elaborately refined in all its parts, that it deserves the high favour it has attained. Yet, like Craft Masonry, its history is obscure and its origin uncertain. It would appear, however, according to the best authorities, that not only has it arisen as a distinct branch of Craft Masonry at a period not very far remote from that of the craft revival of 1717, but that it was introduced by the schismatic body known as the Ancient Grand Lodge, some two years after their secession in 1738. There can, however, be little

doubt that it was formed upon imperfect traditions previously extant, and really pertaining to the Master Mason's degree, as the principal quest of the Companions is the discovery of that lost word, for which another was temporarily substituted in the Craft Third Degree; nor is it at all unlikely that the Mark degree owes such authority as it possesses to a similar condition of things; and this is further confirmed by the fact that manuscripts of importance were unquestionably destroyed by scrupulous brethren soon after 1717. On the union in 1813, the Royal Arch was fully and formally recognised by the United Grand Lodge of England, and has since remained an important constituent of Craft Masonry, completing the series of symbolical teachings comprised in Freemasonry. The estimation in which it was held from the period of its introduction is shown by the terms in which Dermott and Oliver speak of it. By the former it is called "the root, heart, and marrow of Masonry;" and the latter says that "it is indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of ancient Masonry." This may be true, in point of symbolism; but

it is evidently a fact that the addition of the Royal Arch, as a separate degree, was an afterthought; and its admission at the union an act of compromise to conciliate then existing members of the schismatic Ancient Grand Lodge. In some form or other, however, we find ideas connected with many of the degrees in vogue on the Continent at an early day; and although it would be erroneous to say that the degrees of the Ninth Arch, Burning Bush, of the East or of the Sword, and similar degrees, contributed to the modern ritual of the Royal Arch, still in these degrees much is to be found of analogy, as also in the Royal Order of Scotland, which was of time immemorial date, or of some antiquity in London in 1743. It is certain that, as recently as 1758, the Constitutional Grand Lodge held no royal degree, for the Secretary in that year declared that the society was "neither Arch, Royal Arch, nor Ancient." Oliver thinks it certain that the Royal Arch was accepted by the Moderns about 1776. about the time of the dedication of the Freemasons' Hall, this form of the Royal Arch being the invention of Dunckerley America derived its Royal Arch warrants from the Athol or Ancient Grand Lodge,

and it would seem that the Symbolic Lodge Warrant included the Royal Arch. The first distinct Grand Chapter, however, according to proofs in the possession of Brother Hughan, was formed in 1766, virtually under the wings of the "Moderns," although it had considerable difficulty in establishing its authority. There must, however, have been some original cause for the establishment of the Royal Arch, the lost word having been found by Brother Oliver, on an ancient tracing board, of the date of 1725. One great effect of the peculiar symbolism of the Royal Arch has been the cordial support by an influential and liberal-minded number of our fellow-countrymen, those who still preserve the ancient faith of Judaism without allowing it to militate against their obligations of nationality, and all must agree that the abolition or modification of the Royal Arch would result in much Masonic disorder and dissatisfaction. Although the building of the Second Temple forms no unimportant feature in this degree, it is evident that the discovery of the lost word is the main purpose.

First Section.

Clause I.

Q.—How shall I know you to be a Royal Arch Mason?

A.—By P. Ws. and Signs, but more particularly by the possession of the Sacred Name communicated to me at my Exaltation.

Q.—Where was the Sacred Name communicated to you?

A.—In a lawfully-constituted Holy Royal Arch Chapter of Jerusalem.

Q.—Where were you prepared for Exaltation?

A.—In an outer chamber adjoining the Chapter, where the P. S. examined me as to my proficiency in my former Degrees, and as a test of merit entrusted me with the P. W. leading to the Degree to which I sought to be exalted.

Q.—Give me the P. W.

Q.—What is the import thereof?

A.—My people having obtained mercy.

Q.—How were you then disposed of?

A.—I was handed over to the Janitor for the purpose of being prepared.

Q.—How were you prepared?

A.—As a M. M., with a h...d w...k, and c...e t...w round my body in addition.

Q.—Why were you h...d-w...d?

A.—To represent the darkness in which the Principal Sojourner found himself involved when he first descended into the Vaulted Chamber, which prevented him from effecting a discovery of the S contained therein, until by wrenching forth the K. S. he was enabled to discern the mysterious symbols therein deposited.

Q.—What further allusion has this part of our ceremony?

A.—It represents the darkness of the Shadow of Death in which the posterity of Adam were involved until God was graciously pleased to dispel those clouds of ignorance and error by the revelation of His Holy Will and Word.

Q.—Why were your a...ms, b...s, and k...s made b...e?

A.—As a token of sincerity and truth.

Q.—Why were you s...p-s...d?

A.—As a sign of humility and adora-

tion, with which we ought always to approach the Sacred and Mysterious Name of T. T. A. L. G. M. H., in obedience to the command of God given to Moses, and afterwards repeated to His servant Joshua—"Put thy shoes from off thy feet, for the place whereon thou standest is Holy ground."

Q.—Why was a c...e t...w placed round your body?

A.—Because by the aid of the L. L. the Principal Sojourner effected his descent into the Vaulted Chamber where the secrets of the Royal Arch were discovered.

Q.—Of what does it remind us?

A.—It reminds us of the unshaken faith and constancy of the Patriarch Abraham, and the preparation for the sacrifice of his son Isaac, when he bound him and laid him upon the altar of wood.

Q.—Thus prepared, where were you conducted?

A.—To the door of the Chapter by the P. S., who gave four peculiar knocks in order to gain my admission.

Q.—Why is the number of knocks restricted to four in this Degree?

A.—In ancient times the number four referred to the Deity, and was considered

the *whole number*, or number of numbers, or number of perfection, and represented the Divine Mind, and the Image of God. The Royal Arch Degree being the summit and pertection of all Freemasonry, the number four is the most appropriate introduction to that Degree; it represents also the tetragrammaton, which it is the province of that Degree to disclose to those who are worthy. It also alludes to the four salutations, the four words in four languages, the four principal Banners, and four points of my Exaltation.

Q.—What are the four points of your Exaltation?

A.—Obligation, Instruction, Arch, and Triangle.

Q.—Before gaining admission, who came to your assistance?

A.—The Scribe N., who inquired of the P. S., Whom have you there?

Q.—What did the P. S. answer?

A.—Brother A. B., who has duly and truly served his time as an E. A., passed the Degree of F. C., and has been raised to the Sublime Degree of a M. M., in which character he has exercised himself for twelve months and upwards, and, in consequence of his proficiency, has been rewarded with a P. W. as a test of merit,

and now presents himself properly prepared and approved to be exalted to the Supreme Degree of a R. A. M.

Q.—What did he further inquire?

A.—How I hoped to obtain those privileges.

Q.—The P. S.'s answer?

A.—By the help of God and the benefit of a P. W.

Q.—How did the Scribe N. then proceed?

A.—He desired me to halt, while he reported me to the P. Z., who was afterwards pleased to order my admission.

Clause II.

Q.—On gaining admission to the Chapter, where were you conducted?

A.—To the W., between the Sojs., where my attention was called to three questions by the P. Z.

Q.—I will thank you for the first.

A.—As you seek preferment in our Order, and have been honoured with a P. W. as a test of merit, I must now demand whether you freely and voluntarily

present yourself with a hope of being exalted to the Supreme Degree of a R. A. M.

Q.—Give me the second.

A.—Do you likewise declare that you are prompted to seek admission into our Order from a desire of increasing your Masonic knowledge, and of applying the same to the welfare of your fellow-creatures?

Q.—Give me the third.

A.—And are you ready and willing to take a solemn O. B., restricted to this Degree, to preserve inviolate our mystic rites? To all of which inquiries and demands I answered in the affirmative.

Q.—What were you then required to do?

A.—To kneel and receive the benefit of Masonic Prayer.

Q.—For which I will thank you.

A.—Almighty and Eternal Father of the Universe, at whose command the World burst from chaos, and all created matter had its birth, we, Thy unworthy servants, humbly implore Thee to bestow Thy Spiritual blessing on this Convocation, grant that the Bro. who now seeks to participate in the light of our Supreme Mysteries may be endued with a portion

of Thy Holy Spirit; may he not enter into our Order lightly, nor recede from it hastily, but pursue it steadfastly, ever remembering that the great object of this Institution is the happiness of our fellow-creatures, and above all, the glory of Thy Holy Name.

Q.—What did the P. Z. then inquire of you?

A.—In all cases of danger and difficulty, on whom do you rely for support?

Q.—Your answer?

A.—T. T. A. I. G. M. H.

Q.—Repeat the observation of the P. Z

A.—Since your confidence is so firmly placed, you may safely rise.

Q.—What were the Companions then called upon to take notice of?

A.—That Bro. A. B. was about to pass in view before them, to show that he was a Can. properly prepared to be exalted to the S. D. of a R. A. M.

Q.—How did the P. S. then proceed?

A.—He led me round the Chapter and placed me in the extreme W.

Q.—When placed in the extreme W., how did the P. Z. address you?

A.—As you seek to be admitted to a participation in the Secrets of this S. D., I call upon you to advance towards the

E., to the Sacred Shrine on which they are deposited; you will advance by seven steps, thrice h... and b... with reverential awe at the 3d, 5th, and 7th, for at each step you will approach nearer to the sacred and mysterious name of T. T. A. L. G. M. H.

Q.—Having advanced to the Sacred Shrine, what were you informed by the P. Z.?

A.—That I had now arrived at the Crown of a Vaulted Chamber, into which it was necessary that I should descend, and in order to do so, I must remove two of the Arch or Keystones in a figurative manner.

Q.—To what did this allude?

A.—To the manner in which the Sojourners effected the aperture into the Vaulted Chamber.

Q.—What did the P. Z. then order?

A.—That I should be duly lowered into the Vault, and attend to a portion of the writings of our G. M. K. S.

Q.—I will thank you to repeat the passage.

A.—"*My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understand*

ing; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and

the clouds drop down the dew."—(Proverbs ii. *v.* 1-9 ; *and* Proverbs iii. *v.* 13-20.)

Q.—What was now required of you?

A.—To endeavour to discover something in the Vaulted Chamber.

Q.—Your answer?

A.—It is found.

Q.—What is found?

A.—Something like a scroll of vellum or parchment.

Q.—What are its contents?

A.—Deprived of light I cannot tell.

Q.—Repeat the Address you received from the P. Z.

A.—Let that want of light remind you that man by nature is the child of ignorance and error, and that he would ever have remained in that deplorable situation, under the darkness of the shadow of death, had it not pleased the Almighty to call him to light and immortality, by the revelation of His Holy Word and Will.

Q.—What were you then ordered to do?

A.—To arise, and draw forth the Third Arch or Keystone, and receive the Light of the Holy Word.

Q.—What did the P. Z. then order?

A.—That I should be again lowered

into the vault, and attend to a portion of the writings of the Prophet Haggai.

Q.—I will thank you to repeat the passage.

"*In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts.*

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—(Haggai ii. *v.* 1-9.)

Q.—Being now figuratively in the vault, what were you required to do?

A.—To prepare myself in the most solemn manner to take the Sacred O. B. restricted to this Degree, by which alone I could be admitted to the light of the mysteries of our Order.

Q.—Repeat that obligation.

A.—I, A. B., in the presence of T. T. A. L. G. M. H., and this H. R. A. C. of Jerusalem, here assembled, regularly congregated, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and fervently swear that I will for ever conceal and never divulge any of the secrets and mysteries restricted to this illustrious Order, denominated the H. R. A. of J., to any individual whomsoever, unless it be to him or them who may lawfully be entitled thereto. I further solemnly swear that I will never dare to pronounce that great and mysterious name of the M. H., which may now, for the first time, be communicated to me, unless it be in the presence and with the assistance of

two or more lawful Comps. of the Order, or in open Chapter while acting in the capacity of first P. I further solemnly promise that I will faithfully and punctually answer and obey all lawful signs and summonses which I may receive from a R. A. C., and offer no excuse save sickness, or the unavoidable circumstances of actual necessity. To these several points I most solemnly swear fidelity, without ev., eq., or mental res. of any kind in me whatsoever, under no less a penalty than that of having my — — off. So help me T. T. A. L. G. M. H., and preserve me inviolate in this mighty and lasting O. B.

Q.—What were you then required to do?

A.—As a pledge of my fidelity, and to render it binding on me as a solemn O. B. so long as I should live, to seal it with my lips four times on the V. of the S. L.

Q.—What did the P. Z. then order the P. S. to do?

A.—To raise me in due form by the Grip of a Royal Arch Mason.

Q.—Why were five distinct efforts made in raising the Candidate?

A.—In unison with the five points of F. Ship, five Signs, and five Books of the Law, and tradition informs us that the

Sojourners made five distinct efforts in raising their Companions out of the Vault.

Q.—What did the P. Z. then inquire of you?

A.—What is now the prevailing wish of your heart?

Q.—Your answer?

A.—To be restored to light; which the Principal Sojourner, by command of the P. Z., was pleased to do.

Q.—On being restored to light, what did you discover?

A.—The Companions present arranged in the form of an Arch around the sacred symbols.

Q.—To what did this allude?

A.—The secret Gallery of Arches constructed by K. S. leading to the V. Chamber under the centre of the Holy Place.

Q.—What was then required of you?

A.—To read the contents of the Scroll I found in the Vaulted Chamber.

Q.—What were the contents of the Scroll?

A.—"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit

of God moved upon the face of the waters. And God said, Let there be light: and there was light."—(*Gen.* i. *v.* 1-3)

Q.—Repeat the observations of the P. Z.

A.—Such, newly-exalted Comp., are the first words of the Sacred Volume, which contains the treasures of God's revealed Will. Let us praise His H. N. for that knowledge of Himself which He has vouchsafed to us, and let us walk worthily of that light which has shone around us.

Q.—What were you then permitted to do?

A.—To retire; and on my return I would be permitted to participate in the further mysteries of the Order.

Clause III.

Q.—Having been restored to your personal comforts, how did you gain admission to the Chapter?

A.—With two Companions, as three Master Masons from Babylon.

Q.—On being admitted, how did the P. Z. address you?

A.—Strangers, we are informed that you

are desirous of communicating with us. Whence come you?

Q.—Your answer?

A.—From Babylon.

Q.—What did the P. Z. next ask you?

A.—What is your request?

Q.—Your answer?

A.—Having heard that you are about to rebuild the Temple of the Lord God of Israel, we beg permission to sojourn among you, and assist in that great and glorious undertaking.

Q.—What did the P. Z. reply?

A.—Before we take your request into consideration, we must first inform you that on no account can a stranger be employed in that holy work. We must therefore demand to know who you are.

Q.—Your answer?

A.—Brethren of your tribes and families.

Q.—Did the P. Z. accede to your request?

A.—He said: But are you of those who basely fled when the Temple and Holy City were oppressed, or of those who were left behind by the B. G. to till the land?

Q.—Your answer?

A.—We would scorn to be descended from those who basely fled when the

Temple and Holy City were sorely oppressed; neither are we of that menial Tribe left behind by the B. G. to till the land; but we are nobly born, and, like yourselves, descended from a race of Patriarchs and Kings. A., I., and J. were our forefathers. M. E., we are descended from those Princes and Rulers of Judah, who for their sins and those of the people were, together with their King Jehoiachim, led into captivity by Nebuzaradan, Captain of the Guard to Nebuchadnezzar, King of Babylon, where we were to remain for 70 years, and then return to our native land, as foretold by the Prophet Jeremiah; the 70 years of our captivity expired in the first year of the reign of Cyrus, King of Persia, whom it pleased the Almighty to inspire to issue this proclamation—"The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him; and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God) which is in Jerusalem." We eagerly availed ourselves of this permission, and have come to offer

our assistance in the glorious undertaking, and to request that we may be permitted to sojourn in our native land, where, as the prophets foretold, we are to dwell in peace for ever.

Q.—Was your explanation deemed satisfactory?

A.—It was, for the P. Z. said, We congratulate you on your noble ancestry, and from the accuracy with which you have narrated the circumstances, we acknowledge you brethren of our tribes and families. It only now remains for us to inquire in what way you wish to be employed?

Q.—Your answer?

A.—We shall be glad to be employed in any way in which you may be pleased to appoint us.

Q.—Did the P. Z. approve of your zeal?

A.—He said: Your humility is a sure indication of merit, and we doubt not of your being qualified for offices of importance, but from the lateness of your application those are all filled. We, therefore, appoint you to prepare for the foundation of the most holy place, for which purpose you will be furnished with the necessary implements; and if in removing the ruins of the former structure

you should make any discovery of importance, you will communicate to none but ourselves, sitting here in council.

Q.—How did you express your acknowledgment?

A.—We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by our zeal and fidelity.

Q.—How were you then dismissed?

A.—Go, then, and may the God of your forefathers be with you and prosper your handiwork.

Q.—How did you next gain admission to the Chapter?

A.—As the three Sojs., who, having made a discovery of importance, entreat permission to impart it to the august Sanhedrim.

Q.—How did the P. Z. address you?

A.—We are informed you have made a discovery which you deem of importance; relate the circumstances.

Q.—Repeat the narrative which you then related.

A.—M. E., early this morning, on resuming our labours, we discovered a pair of pillars of exquisite beauty and symmetry; proceeding with our work, we discovered six other pairs of equal beauty, which, from their situation, appeared to

be the remains of the subterranean gallery leading to the M. H. P.; on clearing away the fragments and rubbish which obstructed our progress, we came to something which seemed to be a solid rock, but accidentally striking it with my crow, it emitted a hollow sound.

Q.—On ascertaining this, what did you do?

A.—We then cleared away more of the loose earth and rubbish, when we found that instead of a solid rock there was a series of stones in the form of an arch, and being aware that the architect of the former structure had designed no part of it in vain, we determined to examine it, for which purpose we removed two of the stones, when we discovered a vault of considerable magnitude, and immediately cast lots who should descend. The lot, M. E., fell on me; when, lest any noxious vapours or other causes should render my situation unsafe, my Comps. fastened this cord or life-line round my body, and I was duly lowered into the vault.

Q.—On reaching the bottom, how did you proceed?

A.—On arriving at the bottom, I gave a preconcerted signal, and my Comps. gave me more line, which enabled me

to traverse the vault; I then discovered something in the form of a pedestal, and felt certain marks or characters thereon, but from the want of light I was unable to ascertain what they were. I also found this scroll, but from the same cause I was unable to read its contents. I therefore gave another preconcerted signal, and was drawn out of the vault, bringing the scroll with me. We then discovered, from the first sentence, that it contained the records of the Most Holy Law, which had been promulgated by our Gd. M. M. at the foot of Mount Sinai.

Q.—Did the discovery of this scroll have any effect upon your proceedings?

A.—This precious treasure stimulated us to further exertion. We therefore enlarged the aperture by removing another stone, and I again descended into the vaulted chamber. By this time the sun had attained its greatest altitude, and shining in all its splendour, darted its rays immediately into the aperture, which enabled me to distinguish those objects I had before but imperfectly discovered. In the centre of the vault I saw a pedestal of pure virgin marble, in the form of an altar of incense, with certain mystic characters engraven thereon, and a veil

covering the upper face of the altar. Approaching with reverential awe, I lifted the veil, and beheld what I humbly supposed to be the Sacred Word itself. I replaced the veil on the sacred pedestal, and was again raised out of the vaulted chamber.

Q.—When you were raised out of the vault, how did you proceed?

A.—We then closed the aperture, and hastened hither, to report to your Excellencies the discoveries which we have made.

Q.—On concluding your narrative, what did the P. Z. inquire of you?

A.—Will you communicate the word which you discovered?

Q.—What did you reply?

A.—That, M. E., we must beg to be excused from, for we have heard with our ears and our forefathers have declared that in their time, and in the old times before them, it was lawful for none but the H. P. to pronounce the name of T. T. A. L. G. M. H., nor him but once a-year, when he alone entered the H. of H., and stood before the Ark of the Covenant, to make propitiation for the sins of Israel.

Q.—How did the P. Z. propose to verify the truth of your statement?

A.—He said: We admire your pious caution, and will depute certain of our Comps. to accompany you to the spot, and examine into the nature of your discovery.

Q.—Having made the examination, what did the Scrs. report?

A.—It is correct, M. E.

Q.—How did the P. Z. then address you?

A.—Comps., I am to acquaint you that my colleagues in office, as well as the other members of this august assembly, concur with me in opinion, that as a recompense for your zeal and fidelity, you should be called to the great and glorious rank held by your illustrious ancestors.

Q.—How did the P. Z then proceed?

A.—Ex. Comps. E. and N., divest them of those implements of labour, clothe them in the robes of innocence, and instruct them to advance hither.

Q.—How did you advance?

A.—As before, bowing at steps 3, 5, and 7, and giving the reverential sign.

Q.—Give the Address which you received from the P. Z.

A.—The robe with which you are invested is an emblem of that purity of heart and rectitude of conduct which ought

to actuate all those who have been admitted to this Sublime Degree. I decorate you with this Jewel as a token of our approbation of your conduct, and receive you as Comps. of this excellent and illustrious Degree. I adorn you with this Sash and Badge, which is the insignia of our Order. I also present you with this Staff or Ensign, to be borne by you as an emblem of regal power and dignity, and which you will ever have a right to bear, unless 72 of your Elders happen to be present; and we hereby constitute you Rulers among us, and if you persevere in the same faithful and honourable course, we shall by a regular gradation admit you to the entire participation of the secrets of our exalted Order.

Q.—How did you express your acknowledgment?

A.—Thus rewarded, entrusted, decorated, and invested by your Excellencies, it shall ever be our pride to endeavour to secure a continuance of your approbation, by assiduously and faithfully discharging the duties of the exalted vocation to which we have this day been called.

Q.—Explain the manner in which the P. Z. now closed the ceremony of your Exaltation.

A.—I will now communicate to you the signs, &c., of a R. A. M. In Royal Arch Masonry there are five signs, which are:—the P. S.; the R. or H. S.; the P. or S. S.; the M. S.; and the F. S. These signs have certain meanings, which will be explained fully in a little while. The W. on the pedestal is that which you have been supposed to have discovered during your Exaltation, and can only be given by three persons jointly, and in a particular position.

END OF FIRST SECTION.

CHARGE.—May the Children of Darkness ever find Mercy in the presence of the Most High.

Second Section.

Clause I.

Q.—How many epochs are there in Masonry worthy of our special notice?

A.—There are three epochs in Masonry which particularly merit our attention: the History of the First or Holy Lodge; the Second or Sacred Lodge; and the Third or Grand and Royal Lodge.

Q.—When and where was the First or Holy Lodge opened, and who presided over it?

A.—The First or Holy Lodge was opened after the Exodus of the Israelites from their Egyptian bondage, by Moses, Aholiab, and Bezaleel, on consecrated ground at the foot of Mount Horeb, in the Wilderness of Sinai, where the host of Israel had assembled and pitched their tents, to offer up prayers and thanksgivings for their signal deliverance from the hands

of the Egyptians. In this place the Almighty had thought fit to reveal Himself before that time to His faithful servant Moses, when He commissioned him His High Ambassador of Wrath against Pharaoh and his people, and of Freedom and Salvation to the House of Jacob. Here were delivered the forms of those mysterious prototypes, the Tabernacle and the Ark of the Covenant; here were delivered the Sacred Laws, engraven by the hand of the M. H., with those sublime and comprehensive precepts of civil and religious polity, which, by separating His favoured people from all other nations, consecrated Israel a chosen vessel to His service; for these reasons this is denominated the First or Holy Lodge.

Clause II.

Q.—When and where was the Second or Sacred Lodge opened, and who presided over it?

A.—S. K. I., H. K. T., and H. A. B., presided over the Second or Sacred

Lodge. It was opened in the bosom of the Holy Mount Moriah, under the very centre of the ground on which the S. S. was afterwards erected. On this consecrated spot Abraham had proved his instructive faith by leading his beloved son Isaac a destined victim to the altar of his God. Here, on the threshing floor of Araunah, the Jebusite, David offered the mediatorial sacrifice by which the Plague was stayed; here he received in a vision the form of that magnificent Temple afterwards erected by his illustrious Son; and here the Almighty declared His Sacred Name should dwell; for which reasons we distinguish this the Second or Sacred Lodge.

Clause III.

Q.—When and where was the Third or Grand and Royal Lodge opened, and who presided over it?

A.—The Third or Grand and Royal Lodge was holden at Jerusalem; it was opened after the return of the Children of Israel from their Babylonish captivity,

under Z., Prince of the People; H., the Prophet; and J., the son of Josedech, the High Priest. Now was the Kingly power restored in the person of Z. to the royal line of David and princely tribe of Judah. Nor was a vestige thereof again effaced until after the destruction of Jerusalem by the Romans, under Titus, in the year 70 of the Christian era; to commemorate which restoration this is called the Third or Grand and Royal Lodge.

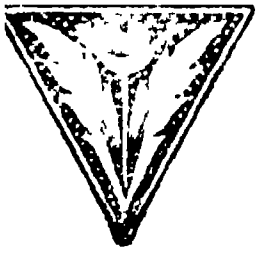
Q.—I will thank you to explain the resemblance in the Chapter before us to these three great originals.

A.—The resemblance in the Chapter before us to these three great originals is, that in every regular R. A. C. we acknowledge the representatives of the Grand and Royal Arch Chapter at Jerusalem. The Three Principals represent Z., H., and J., whose names they bear; the two Scribes represent E. and N., selectors and expounders of the Sacred Law, and attendants on the august Sanhedrim, by whose names they are distinguished. Your three selves represent the three faithful Sojs., by whom the secrets of the R. A. were found, in consequence of which discovery they were honoured with seats in the august assembly, composed of the rulers and

elders of the people, represented by the rest of the Comps. now present.

END OF SECOND SECTION.

CHARGE.—To the Memory of M., A, and B., the three Grand Masters who presided over the First, or Holy Lodge.



Third Section.

Clause I.

Q.—Where were the Forms, Symbols, and Ornaments of R. A. Masonry adopted?

A.—The Forms, Symbols, and Ornaments of R. A. Masonry, together with the Rites and Ceremonies at present in use among us, were adopted by our predecessors at the building of the Second Temple, as well to preserve in our minds the providential means by which the great discovery was effected, as in our hearts those lessons of exalted morality which we, as Members of this Sublime Degree, are bound to practise.

Q.—What is the form of a R. A. C.?

A.—The form in which the Comps. of every R. A. C. are arranged approaches as nearly as circumstances will permit to that of the true Catenarian Arch; it is

thus we preserve the Memorial of the Vaulted Shrine, in which the Sacred Word was deposited, while from the impenetrable nature of this strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy.

Q.—There is a further illustration, which I now ask you to give.

A.—It also strongly typifies that inviolable adherence to order and spirit of fraternal union, which has given energy and permanency to the Constitutions of Masonry, enabling them to survive the wreck of Mighty Empires and resist the destroying hand of time. And as the subordinate Members of the Catenarian Arch naturally gravitate towards the Centre, or Keystone, which compresses and cements the whole structure, so we are taught to look up with reverence, and submit with cheerfulness, to every lawfully-constituted authority, whether of Masonic or civil regulation.

Q.—Who represent the principal Arch Stones?

A.—The Keystone and two contiguous Arch Stones are represented by the Three Principals of the Chapter; for as the Secrets contained under the R. A. could

only be obtained by wrenching forth the three principal stones thereof, so the complete knowledge of this Degree can only be obtained by passing through these several offices.

Q.—How many lights do we acknowledge in R. A. Masonry?

A.—In this Degree we acknowledge six lights.

Q.—What do the three lesser represent together?

A.—The Light of the Law and the Prophets, and, by their number, alluding to the Patriarchal, Mosaical, and Prophetical dispensations.

Q.—What do the three greater represent?

A.—The S. W. itself, and the creative, preservative, and annihilative power of the Deity.

Q.—How are these Lights placed?

A.—These Lights are placed in the form of an equilateral triangle, each of the lesser bisecting the line formed by two of the greater, thus geometrically dividing the great triangle into three lesser triangles on the extremities, which, by their union, form a fourth triangle in the centre, and all of them equal and equilateral, emblematical of the four points or divisions of

Masonry—viz., E. A., F. C., M. M., and H. R. A.

Q.—To what does this symbolical arrangement correspond?

A.—This symbolical arrangement corresponds to the mysterious triple tau, which forms two right angles on each of the exterior lines, and two others at their centre, by their union, for the three angles of each triangle are equal to two right angles.

Q.—What does this serve to illustrate?

A.—This serves to illustrate the Jewel worn by some of the Comps. of the Order, which forms by its intersections a given number of angles: these may be taken in five several combinations, and when reduced into their amount in right angles, will be found equal to the five regular Platonic Bodies, which represent the four Elements and the Sphere of the Universe.

Q.—Describe the Ribbon worn by the Comps.

A.—The Ribbon worn by the Comps. of the Order is a Sacred Emblem, denoting light, being composed of the two principal colours with which the veil of the Temple was interwoven; it is further signified by

its irradiated form, and in both these respects it has ever been considered as an emblem of regal power and dignity.

Clause II.

Preliminary Address.

When the Israelites marched through the Wilderness, the Twelve Tribes had between them four principal Banners or Standards, every one of which had a distinct sign inscribed upon it. The tribes encamped round about the Tabernacle were, on the east, three, viz., Judah, Issachar, and Zebulun, under the standard of Judah (a Lion). On the south, three, viz., Reuben, Simeon, and Gad, under the standard of Reuben (a Man). On the west, three, viz., Ephraim, Manasseh, and Benjamin, under the standard of Ephraim (an Ox). And on the north, three, viz., Dan, Asher, and Naphtali, under the standard of Dan (an Eagle). The ensigns which the Comps. bear upon their staves were the distinctive bearings of the Twelve Tribes of Israel,

and figurative of the peculiar blessing bequeathed to each by the Patriarch Jacob, who, before his death, assembled them together for that purpose.

Q.—Describe the Banner of Judah.

A.—The Banner of Judah was borne by Nahshon, its prince. It was designated by a Lion couchant, surmounted by a Crown and Sceptre. Judah was the chief tribe, and was more eminently distinguished, both for prosperity in war and peace, and quietness at home. Its dignity was marked by the Divine favour, in choosing David from this Tribe to be the instrument of His blessings to the People of Israel. To the Tribe of Judah was assigned the most honourable station in the camp, viz., in the east, before the entrance of the Tabernacle, and under its standard the Tribes of Issachar and Zebulun pitched their tents. The colour of this banner was crimson or scarlet.

Q.—Describe the Banner of Issachar.

A.—The Banner of Issachar was borne by the standard-bearer of Prince Nethaneel. It was sky-blue, and was charged with a strong Ass couching beneath its

burden.* "The Ass is a patient animal, and a proper symbol of labour. And accordingly the posterity of Issachar sat down quietly upon the land allotted to them, and cultivated it with diligence and assiduity. Instead of employing themselves in war or in mercantile pursuits, they were lovers of peace and quietness. The act of the Ass couching between its burdens was an apposite symbol of the indolent character of this tribe, who would prefer a submission to every species of tyranny and oppression, rather than be at the trouble of asserting their natural rights in the field of battle. Like the Ass, which, though a strong and hardy animal, would rather sink tamely under the heaviest load than shake it off by an exertion of its bodily powers."

Q.—Describe the Banner of Zebulun.

A.—Prince Eliab erected the Banner of Zebulun. It was purple, and bore for its distinguishing characteristic a Ship. This was the Prophecy—"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon."

* Some say it bore a sun and a moon; and the Rabbins are inclined to this opinion.

Q.—What tribes occupied the south side of the camp, the next honourable post?

A.—Reuben, Simeon, and Gad.

Q.—Describe the Banner of Reuben.

A.—The device on the great Banner of this division, which was borne by Prince Elizur, was another of the cherubic forms, viz., a Man, because Reuben was the first-born of his Father, the "excellency of dignity and the excellency of power." "These epithets may refer in general to the prerogatives of the first-born, which Reuben would certainly have enjoyed according to his just claim, if he had not forfeited it by his offence. And therefore his Father predicted of him, 'Unstable as water, thou shalt not excel;' and then he mentions the reason why, which means, that as water, by a natural propensity inherent in its substance, flows from its source in an elevated situation, to a place that is lower than itself, so should Reuben fall from his birthright, and subside into an inferior situation amongst the tribes. And the prophecy was remarkably verified; for nothing great or praiseworthy has been recorded respecting the posterity of Reuben. They were inferior in numbers to the other tribes, and the pre-eminence was given to Judah."

Q.—Describe the Banner of Simeon.

A.—Prince Shelumiel, as the leader of the tribe of Simeon, bore a yellow banner, emblazoned with a sword.* "Simeon and Levi were represented by instruments of war, the former by a Sword, and the latter by a Dagger; in allusion to the abhorrence testified by the dying Patriarch of the cruelty of these two sons, in the barbarous murder of the Shechemites, under the assurance of kindness and good faith. Their Father therefore said—'Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.' Having been associated in wickedness, it was ordained by a superintending Providence that their posterity should be disunited, that they might not be furnished with an opportunity of working evil upon their brethren, after the example of their progenitors. Hence the tribe of Simeon had little or no possessions in the Promised Land, but dwelt in the midst of Judah; some of them wandered in search of a dwelling-place as far as Mount Seir and the Deserts of Gideon. As for the

* Some say Simeon's Banner was emblazoned with a city; others, with a tower.

tribe of Levi, it was entirely dispersed amongst the other tribes, and devoted exclusively to the service of the Altar."

Q.—Describe the Banner of Gad.

A.—The Banner of the tribe of Gad was under the charge of Prince Eliasaph. It was white, and was emblazoned with a troop of horsemen.* "Gad signifies a troop; and it is in allusion to the name that Jacob foretold the difficulties that would be opposed to the progress of his posterity by the hostility of their neighbours. But though they were doomed to be sometimes defeated, yet in the end, by the Divine assistance, they should overcome all difficulties, and establish themselves firmly and peaceably in the portion allotted to them. This prophecy was fulfilled to the letter; for the tribe occupying a country beyond Jordan, were necessarily exposed to the incursions of the Ammonites, from whom they suffered severely; but at length, through the military talents of Jephthah, the Ammonites were finally subdued, and troubled them no more."

* De Loutherbourg has charged it with of Stars. Some give it a flag.

Q.—What Tribes occupied the third or West side of the Camp?

A.—The half tribe of Ephraim, united with those of Manasseh and Benjamin.

Q.—Describe the Banner of Ephraim.

A.—Ephraim stepped into the inheritance of his father Joseph, and was elevated into one of the leading tribes of Israel. His green banner, borne by Prince Elishama, was consecrated with the figure of a cherubic emblem of the Deity, viz., an Ox, which denoted patient industry and strength. Thus Jehovah said—"Ephraim is the strength of mine head."

Q.—Describe the Banner of Manasseh.

A.—Prince Gamaliel led the tribe of Manasseh; their tents were pitched under a flesh-coloured banner, which was charged with a luxuriant vine, planted by the side of a wall, which its tendrils overhung.* "Joseph is a fruitful bough growing by a well-watered soil, and shooting forth two luxurious branches. This referred to the Tribes of Ephraim and Manasseh; and the prediction was fulfilled by their future pre-eminence. Of Joseph it was said—'The archers sorely grieved him, and shot

* Some give this banner a unicorn, and others a palm tree.

at him, and hated him.' Which referred to the persecutions of his brethren who sold him into Egypt; to the false accusation by which he was thrown into prison. But 'his bow abode in strength, and the arms of his hand were made strong by the mighty God of Jacob.' As his enemies were termed archers, so he is here said to be armed with a bow in his own defence, by which he triumphed over all his enemies, and rose to the highest state of worldly prosperity."

Q.—Describe the Banner of Benjamin.

A.—Abidan, Prince of the tribe of Benjamin, was designated by a green banner, emblazoned with a wolf, because it was ever a warlike and cruel tribe. It was predicted, "Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." "Though Benjamin was a great favourite with Jacob, as being his youngest son, yet he conferred no peculiar blessings upon him, but describes him as the father of a fierce and warlike people. This is an evident proof that Jacob acted under the influence of divine inspiration. The tribe accordingly partook of the character thus predicted; they made war single-handed against all the other tribes, and

overcame them in battle. Saul also, who sprang from this tribe, possessed great military talents. His whole life was spent in war; and at length he, as well as his sons, was slain in battle."

Q.—What Tribes occupied the fourth or North side of the Camp?

A.—The fourth and last quarter of the camp on the north side was assigned to Dan, with whom were associated the two remaining tribes, Asher and Naphtali.

Q.—Describe the Banner of Dan.

A.—The tribe of Dan was the largest tribe next to Judah, and it was for this reason, probably, that it was placed in the rear. The great banner was borne by Prince Ahiezer. It was of a bright green colour, and charged with an Eagle, a component part of the cherubim, denoting wisdom and sublimity.* "The name of Dan signifies judging; and therefore Jacob said—'Dan shall judge his people;' or, in other words, that tribe should be the head of one of the great divisions in the Wilderness. He said

* Some give to Dan a banner with the device of a serpent biting the heels of a horse; some, an eagle bearing a serpent in his talons; others, a serpent only; and one author thinks Dan's standard bore a lion's whelp.

further—'Dan shall be a serpent by the way;' and the tribe of Dan was remarkable for defeating their enemies rather by policy than force, of which there are many instances in the Bible. The Tribe of Dan, however, were ring-leaders of idolatry, and were the first who apostatised from God."

Q.—Describe the Banner of Asher.

A.—Prince Pagiel unfurled the Banner of Asher, which bore a flourishing Tree or a Cup. Its colour was purple. Asher's tribe is promised a tract in the Holy Land which should be fruitful and prolific, and accordingly it produced the necessaries of life in abundance, and Mount Carmel abounded in the choicest fruits.

Q.—Describe the Banner of Naphtali.

A.—The Banner of Naphtali was borne by Prince Ahira, and was designated by a Hind. Its colour was blue. "'Naphtali is a hind let loose; he giveth goodly words.' This prophecy denotes that the posterity of Naphtali should be a spirited and free people; and that the tribe should be fruitful and undergo a prodigious increase. And thus from four sons, which Naphtali brought with him into Egypt, proceeded upwards of 50,000 descendants when they

were emancipated from their captivity. Their portion was in Upper Galilee, a country always noted for the productiveness of its soil. This agrees with the blessing which was given to the tribe by Moses—'O Naphtali, satisfied with favour, and full with the blessing of the Lord.'"

Q.—What do the four principal Banners represent?

A.—The four principal Banners represent the leading Standards of the four Divisions of the Army of Israel as they are described in the Book of Genesis. They unitedly bear a device of an angelic nature, under the figures of a Man, a Lion, an Ox, and an Eagle—a man, to personify intelligence and understanding; a lion, to represent strength and power; an ox, to denote the ministration of patience and assiduity; and an eagle, to display the promptness and celerity with which the will and pleasure of the Great I AM are executed. The leading tribes are pointed out in the second chapter of Numbers.

Q.—What do the bearings of the Sceptres denote?

A.—The several bearings of the Sceptres denote the Regal, Prophetical, and Sacerdotal Offices, which all were, and

still ought to be, conferred in a peculiar manner, accompanied with the possession of particular secrets.

Clause III.

Q.—Of what are the B., S., and C. the appropriate emblems?

A.—Of the three G. M.s who founded the first Temple: the B. denotes the wisdom of K. S.; the S. the power of K. H.; and the C. the exquisite skill of H. A. B.

Q.—How does the truly speculative Mason regard them?

A.—As the mysterious symbols of the Wisdom, Truth, and Justice of the M. H. His wisdom is most amply exemplified in the V. of the S. L., which contains the records of His mighty acts and the treasure of His revealed will. His truth is justly represented by the S., it being the acknowledged symbol of strength, and the criterion of perfection. His impartial and unerring justice, which has defined for our instruction the limits of good and evil, and assigned to each its due proportion of pleasure, is elucidated by the

C., which enables us to ascertain the limits of all geometrical figures, and to reduce our ideas of their proportion and equality to a certain standard.

Q.—Why were the S. and T. adopted by Masons of the R. A.?

A.—To commemorate the valour of those worthy Masons who carried on the building of the Second Temple, with the T. in their hands and the S. by their sides, that they might be ever ready to defend the Holy City and Sanctuary against the unprovoked attacks of their enemies; by which they left a sacred and impressive lesson to succeeding ages: that next to the obedience due to lawful authority, a manly and determined resistance to lawless violence is the first step to social duties.

Q.—What were the implements used by the Sojs. in clearing away for the foundation of the Second Temple?

A.—The Pick-axe, Crow, and Shovel.

Q.—What are their several uses?

A.—With the Pick-axe they loosened the earth, with the Crow they made purchases, and with the Shovel they cleared away the rubbish and loose earth.

Q.—How do we spiritualise these?

A.—The sound of the stroke of the

Pick-axe represents to us the sound of the last trump, when the graves shall be loosened and deliver up their dead; the Crow, being an emblem of uprightness, displays to us the erect manner in which the body shall rise on that awful day to meet its tremendous but merciful Judge; the mortal state in which the body is laid in the grave is powerfully impressed on our minds by the work of the Shovel, so that when the rubbish of the body is shovelled away we may with humble but holy confidence hope that the spirit may arise to immortal and eternal life.

END OF THIRD SECTION.

CHARGE.—To the Memory of S. K. of I., H. K. of T., and H. A. B., the three Grand Masters who presided over the Second, or Sacred Lodge.

Fourth Section.

Clause I.

Q.—What does the mystical knowledge of this Degree comprehend?

A.—The form and explanation of the Sacred Signs, the nature and import of the Holy Word, and the Traditional ceremony used in sharing and communicating our secrets.

Q.—How many Signs are there in R. A. Masonry?

A.—Five, corresponding in number to the five P. of F., in which the M. M. is instructed; and as these point out our relative duties to each other, so do the former mark in a peculiar manner the relation we bear to the Almighty as creatures offending against His power, yet still as the adopted children of His mercy.

Q.—You will now give the P. Z.'s explanation of the five R. A. Signs, beginning with the Penal Sign.

A.—The first is called the Penal Sign. It marks our O. B., and reminds us of the fall of Adam, and of the dreadful penalty entailed thereby on all his sinful posterity, no less than death. It intimates, by the very action itself, that the stiff-necked and disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice.

Q.—The Reverential or Hailing Sign?

A.—To avert the judgment intimated by the Penal Sign, we are taught, by the Reverential or Hailing Sign, to bend with submissive resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law on our hearts. This expressive form, in which the father of the human race first presented himself before the face of the M. H., to receive the denunciation of His just and terrible judgment, was afterwards adopted by our G. M. M., when the Lord appeared to him in the Burning Bush, in Mount Horeb, thus he covered his face from the brightness of Divine presence, and laid his hand on his heart, in token of obedience; which act of salutation was afterwards accounted to him for righteousness.

Q.—The Penitential or Supplicatory Sign?

A.—The Reverential or Hailing Sign may be considered as the parent of the Penitential or Supplicatory Sign, since it justly denotes that frame of heart and mind, without which our prayers and oblations of praise cannot obtain acceptance at the throne of grace, before which how should a frail and erring creature of the dust present himself but with bended knees and uplifted hands, betokening at once his humility and dependence? Thus did Adam first kneel to God and bless the Author of his being; thus, too, did he bend with contrite awe before the face of his offended Judge, to avert His wrath and conciliate His mercy, and has transmitted this sacred sign to his posterity for ever.

Q.—The Monitorial Sign?

A.—The Monitorial Sign reminds us of the weakness of human nature, unable of itself to resist the powers of darkness, unless assisted by that light which is from above. By this defenceless posture we acknowledge our own frailty, and confess that we can do no good or acceptable services, but through Him from whom all good counsels and just works proceed,

and without whose Divine and special favour we must ever be found unprofitable servants in His sight; therefore, according to the manner of our ancestors, and atoning priests, we adopt this outward sign of contrition and humility.

Q.—The Fiducial Sign?

A.—The Fiducial Sign shows that as we would prostrate ourselves with our faces to the earth, so we must throw ourselves upon the mercy of our Creator and Judge, looking forward with holy confidence to His gracious promises, by which alone we hope to pass through the ark of our redemption into the mansions of eternal bliss and glory to the presence of Him who is the Great I AM, the Alpha and Omega, the first and the last.

Clause II.

Q.—How did the P. Z. explain the initials on the plinth or front of the pedestal?

A.—On the plinth or front of the pedestal are the initials of the names of the three G. M.s—viz., S. K. I., H. K. T., and H. A. B., which are intended to

perpetuate their names as well as to commemorate the circumstance of their presiding during the erection of the first Temple. There is also the triple tau, which is a character affixed to the summonses of R. A. M., on more than usual occasions. The tau comes from the Hebrew, and is the sign or mark spoken of by the angel which Ezekiel saw in spirit, when it was said to the man with the writer's ink-horn, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," by which mark they were preserved alive from amidst those who were slain for their idolatry by the wrathful displeasure of the Lord. It was also a mark, in ancient times, placed on the foreheads of those who were acquitted by the judges, as a proof of their innocence; and military commanders put it on those who were saved unhurt from the field of battle: for which reasons it has been denominated the mark of life. The union of the three taus here represented alludes to the grand triunison, by which the horrific, gloomy, and unshapen chaos was changed into regular form and peaceful existence.

Q.—Give the combinations and significations of the Sacred Word, as explained by the P. Z.

A.—This . . . is the Sacred Word which you have solemnly vowed never to disclose without the assistance of two R. A. Comps., or in the body of a R. A. Ch., when acting in the capacity of First Principal. It is a compound word, and its combinations form the word J. B. O. J., the first, is the Chaldean name of G., and signifies His essence and majesty incomprehensible; it is also a Hebrew word, signifying I am and shall be, thereby expressing the actual, future, and eternal existence of the M. H. B. is an Assyrian word, signifying Lord or Powerful, it is in itself a compound word, signifying in and on; and B. signifying Heaven on High, therefore this word means, Lord in Heaven or on High. O. is an Egyptian word, signifying Father of All, and is also a Hebrew word, implying strength or power, and expressive of the Omnipotence of the Father of All. All the significations of these words may therefore be thus collected: I am and shall be; Lord in Heaven; Father of All.

Q.—The word on the Circle.

A.—The word you behold on the Circle is the grand, awful, and tremendous name of the M. H., signifying I Am that I Am, —the A. and O.,—the first and the last, —the beginning and the ending—which was, and is, and is to come,—the Almighty. It shows Him to be the actual, future, eternal, unchangeable, and all-sufficient God, who alone has His beginning in and of Himself, and gives to all others their being; so that He was what He is, is what He was, and shall be both what He was and what He is, from everlasting to everlasting, all creation being dependent on His mighty will.

Clause III.

Q.—Give the combinations and significations of the Hebrew letters at the Angles of the Triangle, as explained by the P. Z.

A.—The three Hebrew letters, placed respectively at the Angles of the Triangle, are particularly entitled to your attention, and their combinations are exceedingly important; they are the Aleph answering

to our A., the Beth to our B., and the Lamed to our L. Taking the Aleph and Beth, they form the word *Ab*, meaning Father; the Aleph and Lamed form the word *Al*, signifying Word; taking the Lamed, Aleph, and Beth, they form the word *Lab*, signifying Spirit; taking the Beth, Aleph, and Lamed, they form the word *Bal*, signifying Lord; taking each separate with the whole triangle, they form these sentences:—Ab Bal; Al Bal; Lab Bal; Father Lord; Word Lord; Spirit Lord.

Q.—The Sacred Delta.

A.—It may be here observed, that the upper part of the tablet in the pedestal or altar should be a plate of pure gold, and the triangle and circle consequently of the same metal. The selection of these mathematical figures, the circle and triangle, deserves your attention: the latter seems to have been always considered as bearing an allusion to the Deity; for even in the remote times of antiquity names of God, or symbols of divinity, were generally enclosed in a triangular figure. It was in the days of Pythagoras considered as the most sacred of all emblems, and when any oath of more than usual import was to be administered, it was given on

the triangle, and when so taken none were ever known to have violated it. The ancient Egyptians called it the sacred number Three, or number of perfection; it was an object of worship amongst the ancients, as the great principle of animated existence; they therefore gave it the sacred name of God, as representing the animal, vegetable, and mineral creation; it was also called by the Hebrews, Abohut, which signifies the soul of nature. This Sacred Delta is usually placed in the midst of squares and circles, indicating the vivifying principle extending its ramifications throughout all created matter; it is therefore denominated the Great All, or *summum bonum.*

Q.—The Circle.

A.—The Circle has always been the particular emblem of Eternal power, for as a circle has neither beginning nor ending, it is with great propriety said to be a type of Jehovah, who alone is without beginning or ending, and from whom all other beings are derived; it also calls to our remembrance the great and awful hereafter or futurity, when we hope to enjoy everlasting life and endless bliss.

Q.—How did the P. Z. conclude the Mystical Lecture?

A.—In fine, Comps., this Sublime Degree inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety, and a reverence for the incomprehensible Jehovah, the eternal ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

CHARGE.—To the Memory of Z., the Prince of the People; H., the Prophet; and J., the Son of Josedech the High Priest; the three Grand Masters who presided over the Third, or Grand and Royal Lodge.

END OF THE SECTIONS. R. A. DEGREE

Ceremony of Constituting

AND

Consecrating a New R.A. Chapter.

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IN WHICH A PAST FIRST P. IS APPOINTED BY THE SUPREME GRAND CHAPTER TO OFFICIATE.

The Comps. assemble in an adjoining room. Under the superintendence of the D. of C. a Procession is formed of the Acting Officers and Comps., carrying the Consecrating Elements, &c.; they enter the Chapter Room, and take their proper positions, depositing the different articles upon the Table provided for that purpose. The Chapter is opened by the three Installing Principals. The Comps. enter in procession, and take their seats, the petitioning Comps. being seated on each side of the Chapter. The C. O. then addresses the Comps. on the nature of the meeting, first requesting the Acting J. for

INTRODUCTORY PRAYER.

ACTING J.—O Lord, our Heavenly Father, Architect and Ruler of the Universe, who dost from Thy throne behold all the dwellers upon earth, direct us in all our doings with Thy most

gracious favours, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name. Amen.

ALL CHANT.—S. M. I. B.

C. O.—Comps., we are assembled on the present occasion for the purpose of Constituting and Consecrating a New Chapter, and I am commanded by the Supreme Grand Chapter to act as Deputy *pro tem.*, and perform the requisite Ceremony. I therefore, in obedience to the power vested in me, call on our worthy Comp. the Acting Scribe E. to state the wishes of the Comps., and the proceedings they have taken with respect to the Chapter.

(*The Acting Scribe E. addresses the Principals as follows:*—)

A. S. E.—M. E. Principals, a number of Comps., duly instructed in the mysteries of R. A. Masonry, who are now assembled, have requested me to inform you that the Supreme Grand Chapter, in accordance with the laws and constitutions of R. A. Masonry in force, has been pleased to grant them a Charter or Warrant of Constitution, bearing date the day of 18 , authorising them to form and open a Chapter of R. A. Masons, at , in the County of , and are desirous that their Chapter should be consecrated, and their Officers installed and invested, according to the ancient usages and established customs of the Order, for which purpose they are now met, and await your pleasure.

C. O.—I will thank those Comps. who signed the Petition to stand in the body of the Chapter, whilst the Acting Scribe E. reads the Petition,

and also the Charter of Constitution from the Supreme Grand Chapter.

(*The Comps. who signed the Petition being arranged by the D. of C. on each side of the Chapter, the A. S. E. reads the Petition and Charter. The form of Petition for a Chapter is as follows:*—)

To the Supreme Grand Chapter of Royal Arch Masons of England.

We, the undersigned, being regular registered Royal Arch Masons of the Chapters mentioned against our respective names, having the prosperity of Royal Arch Masonry at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the art, and are desirous of forming a new Chapter to be attached to the Lodge, No. . In consequence of this desire, we pray for a Charter of Constitution empowering us to form and hold a regular Royal Arch Chapter, to be named "The Chapter," to meet at on the in the months of , and there to discharge the duties of Royal Arch Masonry in a constitutional manner according to the forms of the Order and the laws of the Supreme Grand Chapter; and we have nominated and do recommend Comp. (A. B.), P. M., of Lodge No. , to be the first Z.; Comp. (C. D.), P. M., of Lodge No. , to be the first H.; and Comp. (E. F.), P. M., of Lodge No. , to be the first J. of the said Chapter. The prayer of this Petition being granted, we promise strict obedience to the commands of the First Grand Principal and the laws and regulations of the Supreme Grand Chapter.

C. O.—Upon due deliberation, the Supreme Grand Chapter has granted to certain of the Comps. now present a Charter establishing them

in all the rights and privileges of a regularly constituted Chapter. And I now inquire of the Petitioners if they are still ready to signify their approval of the Officers named in the Charter to preside over them.

(*The Comps. signify their approval in proper form, and resume their seats. Solemn music.*)

C. O.—Then we will proceed to constitute these Comps. into a regular Chapter, and to consecrate it according to ancient usage. I therefore call on our worthy Comp. J. to deliver an oration on the nature and purposes of the Order.

(*Acting J. now delivers the oration. An anthem is then sung.*)

ANTHEM.—(Psalm cxxxiii.)

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

(*After which the A. J. gives the following prayer:—*)

DEDICATION PRAYER.

First Portion.

A. J.—Almighty and Supreme Governor and Ruler of Heaven and Earth, who is there in heaven like unto Thee? Thine omniscient mind brings all things in view, past, present, and to come. Thine omnipotent arm directs the movements of the vast creation. Thine omnipotent

eye penetrates the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoyment; and Thine unspeakable perfection and glory surpass the understanding of the children of men.

ALL CHANT.—S. M. I. B. (*Or Sanctus*—"Glory be to Thee, O God!")

(*The D. of C. requests the Comps. to turn to the East, whilst the C. O. delivers the following*)

INVOCATION.

"O Lord God of Israel, there is no God like Thee, in heaven above or on earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart.

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?

"Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day:

"That Thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there: that Thou mayest hearken unto the prayer which Thy servant shall make toward this place.

"And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray toward this place: and hear Thou in heaven Thy dwelling-place: and when Thou hearest, forgive."

Sanctus.—"Glory be to God on high, peace on earth, goodwill towards men."

Acting Principal J. here reads Ezra, chap. iii, verses 8 to 13.)

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

"Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

"And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

"But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

"So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

(*The Candles are now lighted, and the 1st and 2nd Ps. unveil the Pedestal, while the A. J. reads 2nd Chronicles, chap. vii., verses* 15 *and* 16).

"Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place.

"For now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually."

(*The petitioning Comps. are arranged on each side of the Chapter, with a sufficient space between to permit the Procession of Ps. to pass. The Cornucopia, filled with Corn; and the Vases, with Wine and Oil; are handed by the D. of C. to the three Ps., by whom they are carried three times round the Chapter, and the elements poured on the floor during their progress. Soft and gentle music. During the first perambulation, the A. J. reads*—)

FIRST ROUND.

A. J.—There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.

(*The Procession halts in the East, and the C. O. scatters corn on the floor, and says*—)

C. O.—I scatter corn on this Chapter as a symbol of plenty and abundance. And may the blessing of morality and virtue increase under its auspices, producing fruit an hundredfold.

(*During the second perambulation the A. J. reads*—)

SECOND ROUND.

A. J.—For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the

priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

(*The Procession halts in the East, and the C. O. pours wine on the floor, and says*—)

C. O. (*or P. H.*)—I pour wine on this Chapter as a symbol of joy and cheerfulness.

(*During the third perambulation the A. J. reads*—)

THIRD ROUND.

A. J.—And thou shalt make an oil of holy ointment, an ointment compounded after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

(*The Procession halts in the East, and the C. O. sprinkles oil on the floor, and says*—)

C. O. (*or P. J.*)—I sprinkle this Chapter with oil as a symbol of peace and unanimity.

(*The C. O. thus dedicates the Chapter*:—)

C. O.—To the most High, and to His service, we dedicate this Chapter; and in memory of the three original Grand Ps., under whose distinguished patronage many of our Masonic mysteries obtained sanction.

(*During the fourth perambulation the A. J. reads*—)

FOURTH ROUND.

A. J.—And every oblation of thy meat offering shalt thou season with salt; neither shalt thou

suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.

(*The Procession halts in the East, and the C. O. scatters salt on the floor, and says*—)

C. O.—I scatter salt on this Chapter, the emblem of hospitality and friendship; and may prosperity and happiness attend this Chapter until time shall be no more.

(*The D. of C. directs the Janitor to prepare the Censer. The A. J. takes it three times round the Chapter, waving it so as to dispense the incense—solemn music during his progress. During his perambulations the A. J. reads*—)

FIFTH ROUND.

A. J.—And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it; and when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

(*The A. J. halts in the East, hands the Censer to the D. of C., and then gives*—)

DEDICATION PRAYER.

Second Portion.

A. J.—Our Father who art in Heaven, we invoke Thy benediction upon the purposes of this assembly. Let this Chapter be established to Thy honour; let its Officers be endowed with wisdom to discern and fidelity to preserve its trusts and interests. Let its members ever be mindful of the duties they owe to their God, the

obedience they owe to their superiors, the love they owe to their equals, and the goodwill they owe to all mankind. Let this Chapter be consecrated to Thy glory, and its members exemplify their love to God by their beneficence to men.

ALL CHANT.—S. M. I. B.

(*Here an anthem is sung.*)

ANTHEM.—(Psalm cxxii.)

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together.

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

(*After which the D. of C. sees that the petitioning Comps. are arranged as before, on each side of the Chapter, when the C. O. constitutes the Chapter*

C. O.—In the name of the Supreme Grand Chapter of Royal Arch Masons of England, we now constitute and form you, our excellent Comps., into a Chapter of Royal Arch Masonry; and from henceforth we empower you to act as a regularly constituted Chapter, in conformity with the rules

of this Sublime Degree; and may the Great I. A. prosper, direct, and counsel you in all your doings.

ALL CHANT.—S. M. I. B.

(*Here an anthem is sung.*)

Glory to God in the highest, let all the brethren cry aloud,

Praise ye the Lord.

For His merciful kindness is ever great towards us, and the truth of the Lord endureth for ever.

Blessed be the name of the Lord, from this time forth for evermore. Amen.

(*Then the A. J. gives the Patriarchal Benediction:*—)

The Lord bless and preserve thee;
The Lord make His face to shine upon thee, and be gracious unto thee;
The Lord lift up His countenance upon thee, and grant thee peace.

ALL CHANT.—S. M. I. B.

Music. Anthem.

Inspire us with Thy grace divine,
Thy sacred law our guide shall be:
To every good our hearts incline,
From every evil keep us free.
All hail, great Architect divine!
This universal frame is Thine.

(*The C. O. addresses the D. of C. as follows.*—)

C. O.—Have you examined the Ps. named in the Charter to preside over this new Chapter? Do you find them well skilled in the Royal Art,

and duly instructed in the mysteries of this Holy Royal Arch?

D. of C. (*to C. O.*)—I have done all this, and so find them.

(*The D. of C. then presents the Ps. elect for Installation. If they are Past Ps., they need only be inducted; but if either of the Ps. is appointed to a higher Office, not having filled the subordinate ones, he must be installed in the subordinate chairs as well as in the one he is about to fill. In the latter case, the Comps. below that rank must leave the Chapter during the ceremony.*

C. O. (*to Ps. Elect.*)—By the unanimous consent of the Comps. already expressed, we declare you the M. E. Ps of this newly constituted Chapter, not doubting your capacity and care to preserve the cement of the Chapter; but it is necessary, previous to your Installation and Investiture, that you should signify your assent to the regulations laid down by the Supreme Grand Chapter of England.

(*The three Ps. Elect give their assent, and they are then presented and Installed in the usual manner.*)

(NOTE.—*The Anthems printed in the foregoing Ceremony are merely suggestive, and may be at discretion.*)